Thirty-Three Years of Missions in the Church of the Brethren

Galen B. Royer

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After Twenty-nine Years of Service on the General Mission Board of the Church of the Brethren.

Thirty-three Years Of Missions

in the Church of the Brethren

By

GALEN B. ROYER

For twenty-three years, Secretary of the General Mission Board of the Church of the Brethren

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A Bible Reading

The harvest truly is plenteous, but the laborers are few.
Matt. 9: 37.

John 4: 35
Matt. 9: 38
Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

Mark 16: 15, 16
Rom. 10: 13
And **Jesus** said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved.—Whosoever shall call upon the name of the Lord shall be

Rom. 10: 13-15
saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?

Luke 2: 10
Isa. 55: 3
Behold, I bring you good tidings of great joy, which shall be to all people.—Incline your ear, and come unto me: hear and your soul shall live.

Isa. 60: 8
Isa. 60: 4
Who are these that fly as a cloud, and as the doves to their windows?—They come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Luke 13: 29
Psa. 72: 11
—And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.—All nations shall serve him.

Gal. 6: 9
And let us not be weary in well doing: for in due season we shall reap if we faint not.

Introduction

History is the story of the events of the past, so arranged as to give the reader a correct knowledge of the growth and development, as well as the retrogression of the human race. The historian may have a strong imagination, resulting, without intention of being untruthful, in so coloring events and giving them an imaginative setting, as to mislead the reader. The truth, the whole truth, and nothing but the truth should be, within human limitations, the motto of the historian. French and English writers have produced, by the score, biographies of Napoleon Bonaparte so colored by the national prejudice and bias of the authors as to make their productions little better than fiction. Our own historian, Abbott, wrote also, and produced an example of hero worship, showing what word painting can do in the field of history. It remained for an American author, at the beginning of the twentieth century, to give to the world an authoritative biography of the great Bonaparte. The real historian gives verified facts, so far as obtainable, not neglecting the field of well-established tradition, arranges them in accord with the time of their happening, criticises them carefully, to ascertain their value, and interprets them in accordance with these processes, using the deductive method sparingly and cautiously.

Owing to the errancy of human effort at best, history can not be called an exact science.

The author of this work has followed the course of action laid down in the foregoing paragraph and has made a conscientious effort to give, without undue coloring, the progress and development of the history of missionary effort of the Church of the Brethren during the period of its greatest activity. A careful reading will reveal the fact that particular attention has been paid to a careful verification of the events set down. Nothing has been taken for granted that could be proved by the records of the past or by the verified memories of the living, who took active, and to some extent, a prominent part in the development of the missionary activities of the church.

The progress of missionary effort in the Church of the Brethren, for the last sixty years, is a subject full of deep and absorbing interest to all who are interested in this most important branch of the Church's activity. For the last half of these years the growth of missionary sentiment and the development of missions in the church has been phenomenal, and here the student, of this phase of church life, finds a subject well worth his careful attention. It may be said that the non-missionary church has the sentence of death written over against its name. If not already dead, it is dying. It can not be entitled to the name of a church of Jesus Christ, for his work, all the way through, was the work of a missionary. The Church of the Brethren, by her activities and growth in this important line of work,

has shown her right to the title of a live church, intensely interested in the spread of the Gospel of Jesus Christ into all the world.

To one who lived through the period of the church's greatest activity and development of missionary effort, and who, in an humble way, took some part in forwarding the great cause of missions, the interest in this volume may be more intense than to others, not closely and personally interested in the missionary movements of the church. While this is true, the book is sure to interest every earnest Christian man and woman who has at heart the evangelization of the world. The reading and careful study of what is here given can not fail to inspire, in the hearts of all who read, a deeper and more abiding interest in sending the Gospel of Jesus Christ to all the peoples of the earth.

The strongest impression made on the mind of the writer, in reading the manuscript of this book, was and is, how wonderfully God has blessed the church in her missionary efforts. And this will be the better appreciated by the contrast. A backward look takes us to a grassy slope under the shade of an apple tree in the yard of Brother Moses Miller, near Dayton, Ohio, within a stone's throw of the Tabernacle where the Conference of 1884 was held. It was a beautiful June day and here the newly-appointed General Mission Board met and organized for business. A few days later, June 13, 1884, the first business meeting was held at Mt. Morris, Illinois. Then the treasurer reported $8.69 on hand, not enough to even think of beginning work. Con-

trast this with the money and assets of the General Mission Board in this year of grace, 1913. We now have annual receipts, aggregating about $100,000, with assets, including endowment, the Gish Fund, and the Publishing Department, of nearly $1,000,000. Then we had but a single missionary in foreign lands,—Brother Hope in Scandinavia,—now, including the outgoing missionaries for 1913, we have in India thirty-eight missionaries, in China, eighteen, and five in Scandinavia. Noting the contrast here drawn, surely one is led to rejoice with an exceeding great joy and to exclaim, in the fullness of the heart, "Behold what God hath wrought among his people."

The fitness of the author, for the task he has so well performed, is undoubted. For a quarter of a century he has been a trusted official and indefatigable worker for the General Mission Board; for more than a score of years he has had charge of the details of the office work of the Board; for years he edited the *Missionary Visitor*. He has made a careful and thorough study of the problems of missions, and has given the best part of his life to the missionary activities of the church. No one has come in closer touch with all the details of the work of the Board, or has had rarer opportunities to fit himself for a work of this kind. He had had access to all the sources of information,—minutes, records and reports were all open to him,—and because of these opportunities he had in mind and grasp the place to find the notable events and happenings in detail, necessary to write a history and set in order

those things that have come upon the stage of action in the development of missions in the Church of the Brethren.

The amount of labor and careful research, necessary in the collection of the facts, collating and giving them their proper setting and systematic arrangement, has been great. It has taken years of preparation for the completion of the work. The author did not depend upon his own memory or on that of others, but sought out the records of the past for the necessary proofs to establish fully the suggestions of memory. And to one who, like the writer, had the opportunity to read the book, chapter by chapter, as it was written, it was a surprise to note how often the memory and the records failed to agree in some details. In every instance the record was taken, and memory, defective as it is at best, had to give place to positive proof from authenticated archives of the past. It has been the constant and conscientious effort of the writer of the book to give only reliable information, and to set forth the facts properly analyzed, systematically arranged and placed in the order of their occurrence. This he has done in a clear and forcible manner, so that his writing will be easily understood.

The book contains a storehouse of facts and information, concerning the growth and development of missionary sentiment in the Church of the Brethren. It was well that the gathering of these facts, that go to make up history, was undertaken while a number of the actors in the work are still among the living. It adds greatly to the value of the

book, especially that part devoted to biographical sketches, that the subjects of the sketches, or some near relative, had opportunity to verify what was written. The work will be of incalculable benefit to the future historian of the church, and it may be said, without giving undue importance to the book, that it is among the most valuable contributions to our church literature. It is a mass of facts, and bristles with information on every page; and these are set forth in a style that will hold the attention of the reader from first to last.

"Thirty-three Years of Missions" will find a welcome in the home of every member of the church who has at heart the great work of sending out the Light of the Gospel of our Blessed Master. It will be read with intense interest and it will do good in the cultivation of missionary sentiment among those of our people who have not carefully looked into this important work of the church. We bespeak for it a careful reading and an honored place in the home of every family in the Brotherhood. May the blessings of God attend it upon its mission and make it a power for good to humanity!

D. L. MILLER.

Mt. Morris, Illinois,
July 3, 1913.

By Way of Explanation

For almost five years I have had it in mind to write this history. It was always my intention to do it while some of the principals, who were active through its making, were living. But some, like D. Vaniman and Enoch Eby, are not here to pass upon it. It is, however, a matter of special thanksgiving that D. L. Miller, who has been a member of the Board since 1884, when the present plan was inaugurated, is living, to go over its pages.

The book is prepared to tell the story of the development of missions in the Church of the Brethren. I have tried to save, from the rapidly-fading past, facts that soon would be out of reach, even though some should seek eagerly for them, and in so doing the volume has grown in size far beyond my planning.

This will account for some of the lengthy reports given in toto. To the uninterested, these reports, being printed in smaller type, may be readily omitted without breaking the thread of history.

The biographical sketches, it is hoped, will be helpful. To know the younger missionaries, who have not wrought in their chosen fields, may not mean so much, and yet to know them is helpful. But to know the lives of the older missionaries, and members of the General Mission Board, who have wrought faithfully for God, is an inspiration to every

one who reads. "Biography is history teaching by example."* And behind every great movement are great hearts, some greater than others, it is true, but unitedly winning the victory, and to know these individuals is to get at the real heart of the movement.

The photo-engravings of the workers are arranged, as near as could be done, on the basis of order of entering service,—first, the members of the General Mission Board, then those of the Book and Tract Work, then the missionaries.

I have no apology to offer for the one biography of unusual length,—a very short sketch of the very eventful and useful life of D. L. Miller. Others have come and gone on the General Mission Board since 1884. Their lives were filled with usefulness while on the Board. But Brother Miller began with the Board in the beginning, as its Secretary-Treasurer, and is living today to serve as its honored President. His life has been one of missions, and if anything, the sketch is not full enough to do his career justice.

I have avoided titles. In doing this I have made no mistake in giving the wrong title, or omitting it when it should be given. It has not been done for lack of respect for official position, but rather to leave the impression that we are all one in this great work.

I have applied, with a few exceptions throughout the text, to all stages of the development of missions the last name of the Board,—namely "General Mission Board." To one who wishes to make reconciliation, let me say that the work accomplished from 1880

*Dr. M. G. Brumbaugh in Preface to "Some Who Led."

to 1884 was done under the name "Foreign and Domestic Missionary Board;" that from 1884 to 1893 under the name "General Church Erection and Missionary Committee of the German Baptist Brethren Church." In 1893, through consolidation with the "Book and Tract Work," the name assumed was "General Missionary and Tract Committee of the German Baptist Brethren Church." In 1908, when the Annual Conference changed the name of the Brotherhood from "German Baptist Brethren Church" to "Church of the Brethren," the name of the Board was changed from "General Missionary and Tract Committee" to "General Mission Board," so that the name, since that date, has been "General Mission Board of the Church of the Brethren."

It has been my unusual privilege to have had free access to all records of the General Mission Board and I have sought to represent them faithfully in their true setting. In addition to this, every biography, save three, has been approved, as far as correctness of statements is concerned, by the individual himself, or some near relative. To all these I owe a debt of gratitude for their kindness in helping. But most of all I am indebted to "Father Miller" who has read the manuscript from the standpoint of its correctness of statement; to S. Bock, Secretary of the "Book and Tract Work" for reading and approving of Chapter VI; and to L. A. Plate, whose fitness through long service enabled him to correct the manuscript in many ways.

If the book will preserve some records that otherwise, in a few years, would be entirely lost to the

church; if here and there the reading of the volume will quicken a greater interest for missions; if in some Christian Workers' Society or Missionary Meeting, or like assembly, it will supply some information to some speaker to make his address more effectual; if it will give "just what I wanted in a part of my missionary sermon" to one or more ministers of the Church of the Brethren, it will have done just what I had in mind in its preparation. God bless the Church of the Brethren. God bless the missionary movement of the Church of the Brethren, of which this is a very imperfect history.

GALEN B. ROYER.

783 South St.,
Elgin, Illinois,
June 30, 1913.

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I.

The Dawn of Missionary Activity in the Church of the Brethren

IN a very effectual way the Church of the Brethren has always been a home missionary church. It is true that, in leaving Europe for America, they sought a haven of rest from religious persecution; but when this was found in the forests and valleys of the New World, they did not forsake their religion or forget their neighbors. Few of the Brethren resided in the city; hence the social life, as well as the opportunities for the larger reach of the world's condition, were not pressed upon them. It was a time of little communication by mail, and few knew anything beyond the bounds of their own communities. On the other hand, the urgent calls for the Word at their very doors,—many of which had to go unanswered because of inability to go,—gave the church little disposition to seek farther to serve the Lord. Not the steamboat,—or rather the slow-going sailboat to a distant strand,—but the horse and saddle, and often the journey afoot, to more remote parts of the community or State, or to a sister State, were a common effort among the Brethren.

A Home Missionary Church

Of course, in the first settlement in the country it was not so much a question of missions as it was of making a living, and maintaining the ground occupied against all odds. The same conditions obtained for all denominations in earlier days, though some made specific efforts among the Indians, and thus showed an earlier interest in evangelization than did the Brethren.

Gaining a Foothold

From the very beginning, emigration played a very important part in the spread of the Gospel. Into new parts of the country members moved,— sometimes as single families, but often in groups. There, struggling with the problems of frontier life, they maintained the primitive practices of the Christian church. In fact, there is perhaps not another religious body which has reached out so effectually and so far, through emigration, as have the Brethren. From east of the Alleghanies they migrated into Ohio. From Ohio they pressed on into Indiana, Illinois and Iowa, accompanied by recruits from Pennsylvania, Maryland and the Virginias. Then, from these Central States, by means of a covered wagon,— the "prairie schooner,"—and amid further hardships, Kansas, Nebraska, Missouri, and other border States received from these godly people a share of settlers. And in recent years, almost as though it occurred in a season, Oklahoma and North Dakota, and sections still farther west were settled by train-loads. Churches were organized, Districts formed, and these new territories have become an important factor in the work of the Brotherhood.

Emigration

In fact, in every State within the range of the Rocky Mountains, may be found congregations of the Brethren. Thus has the church spread her borders in the homeland far and wide. Many of the neighbors of near by settlements of Brethren affiliated with them; home missions have thus been carried on in a most effectual manner.

Not Wholly by Emigration

Not all the work of evangelization has been done directly through emigration. Members and friends, none of whom were ministers, took up their homes on the frontier far from the parent body. The blessings of the sanctuary and the sound of the Gospel, perhaps too lightly esteemed when at home, all of a sudden were greatly desired. The soul longed for the Water of Life to quench its thirst and the "home preacher" was begged to come and minister unto them. He, with heart aflame for his Master's cause and willing to endure hardships as a good soldier,—the kind that is unknown today to the main body of the Fraternity,—would start in response to such appeals, for a two, four, eight or ten weeks' tour of preaching. For the most part, his way was often through pathless wildwood and trackless prairies, each filled with perils peculiar to itself. But as he progressed from settlement to settlement, the swollen tide, the dark forests, the cold and hunger were soon forgotten when he beheld the eager faces upturned and listening to his heavenly messages. The very scarcity of the Word, and the long intervals between each visit, made the old, old Story of the Cross so much the sweeter, and their gatherings were real love feasts for many who were

hungering and thirsting after righteousness. God met them and filled them; for the heralds of the cross suffered for the sake of the Word and the Spirit responded in fullness.

Why No Financial Burden

The need of a mission board and financial help was not so pronounced, evidently, under the conditions existing in 1840, and earlier, as is clearly set forth in an unsigned article appearing in 1860 in *Gospel Visitor*, page 108. The writer says, "Remembering the high and important calling, which the Lord has entrusted to his church, and consequently to all his faithful followers, namely to go into all the world, and to make known to all nations his doctrine, yea to preach the Gospel to every creature, our brethren, from the beginning, acknowledged it to be their solemn duty to carry the Gospel, as far as they could, and were also endeavoring to fulfil this duty to the best of their ability. Many brethren traveled almost yearly over the length and breadth of the land, as far at least, as our churches did then extend, and visited as much as it was possible for them, also the scattered members, and this they could do the more easily, as they made their journeyings mostly on horseback. Thus it was some twenty-five or thirty years ago. Then our brethren could travel hundreds and hundreds of miles, and find almost every night a resting place under the hospitable roof of Brethren. Traveling expenses, then, were consequently not heavy, and could, for that very reason, be borne mostly by the traveling brethren themselves, so that the churches, in which they resided, had to con-

tribute nothing towards it, except, perhaps, in a few cases where necessity required it."

Tho there were then no railroads and but poor facilities for travel, yet what a remarkable extension of the kingdom resulted, as seen in the following, from the same writer as the foregoing extract: "But now all is changed. Our churches have spread themselves in such a manner, not only in Indiana, Illinois, Wisconsin, Iowa, and Missouri, but out into the farther West of America, even to the shores of the Pacific Ocean, to California and Oregon, so that, if some Brethren bishops would undertake a visitation-voyage among all our churches in this country, and would stop only one Lord's Day in each church, they would not be able to reach their own homes again within three years. It could also not be thought of, to make such a journey on horseback, that is, not altogether, but would have to be prepared to go by water or by land, as circumstances would require, or opportunities would offer. The necessity for such visitations among our churches is daily more apparent to such as have an extensive acquaintance and correspondence. Requests and invitations come from many of our brethren, from every quarter, and if they were trying to obey every call, they would never come home again."

Extensive Occupation

Some reader may be prompted to say that all this is little or no missionary work, but let him bethink himself before he thus speaks. Our fathers labored, endured hardships and made willing sacrifices of such a character as would put to shame many of the efforts

of today. Indeed, if facilities are permitted to enter into the comparison, the founders of the faith in these earlier days were heroes in their endeavors. If the unpublished story of service of such men as Daniel Gerber, John Flohry, David Pfautz, Daniel Arnold, Joseph Gerber, Christian Johnson, John Price, George Hoke, Abraham Gerber, Benjamin Bowman, Abraham Yandt and Daniel Reichard, the bishops who were present at the Annual Meeting in the meetinghouse near John Kline's home, on Linville Creek, Rockingham County, Virginia, in May, 1837,—was accessible, it would perhaps put a vastly different face on the efforts of the past. To this list might be justly added such names as Jacob Hoover, Joseph Emmert, John Wolfe, Samuel Murray, Jacob Miller, John Royer, George Shively, John Umstead, Daniel P. Sayler, Henry Davy, John Metzger, Samuel Layman, David Rittenhouse and others.

Some Worthy Fathers.

In 1851 Henry Kurtz began to publish the *Gospel Visitor*. No names appear to any of the articles, and so it is not known who the writers were or whence they wrote. In August, 1852, some writer from Indiana, in speaking of the persecutions which scattered the members at Jerusalem, said, "The Lord had said, Go, and He soon found a way to start them out. And we see that, under the guidance of the Spirit, they began to plant churches and ordain elders and bishops and other helpers in every city, God bearing them witness both with signs and wonders, and with divers miracles and gifts of the Holy Ghost according to His

An Appeal for Home Work.

own will. . . . But the question arises, Are they (ministers) doing as much as they might? One might say, Traveling ministers or missionaries should be sent out. I see no precept or example of the apostles, to send any further than one is able to go. But another may say, The Lord has called me to go into a foreign land and preach the Gospel. But are you sure of that? If you are, you must go as an apostle, and take neither money nor scrip for your journey; for he gives none. And if that be so, why do you tarry? Are you waiting for time, place and invitation? If so, now is the accepted time. Come over into Macedonia (Indiana) and help us, where there is a poor brother, who has spent much time and money in traveling and trying to preach. We have heathen, real Indians and white men, too, here, who are as bad or worse than they."

Urging Foreign Work

While the writer, in the above, does not argue in favor of "foreign lands" his words clearly indicate that such sentiments were strongly advocated by others. This is seen, too, in the following extract of the same year, in the September issue of the *Gospel Visitor:* "Who is your brother? The swarthy African who toils in bondage under the southern sky, is your brother. The savage Indian in the West is your brother."

A World-wide Plea

There is no uncertain sound in the Christmas message of the same year,—perhaps written by the editor himself. His subject is "The Christmas Gift." "Alas," he writes, in the body of the article, "how ingenious is man, poor sinful man, to deprive himself and

others of the most glorious truth in the Gospel. For if the term 'world' in our text (John 3: 16) does not mean all the world, what does it mean when our Savior, after his resurrection, commanded his disciples to 'go into all the world and preach the gospel to every creature' (Mark 16), and again, 'Go ye, therefore, and teach all nations,' etc. (Matt. 28); or when the apostle says, 'The grace of God that bringeth salvation, hath appeared to all men;' and another, 'Christ is the propitiation for our sins; and not for ours only, but also for the sins of the WHOLE WORLD'? Now if Christ is the propitiation for the sins of the whole world, if that Gospel is to be preached in all the world and to every creature, among all nations, God, who gave us His Son for that very purpose, must, of course, love the whole world. . . . But besides many declarations in the Word of God to the same purpose, we are assured by this one word of our blessed Master (whosoever) that the conditions of salvation are open to all, accessible to all, attainable by all, of every nation, and tribe, and kindred, and tongue, and people, whether civilized or barbarian, whether enlightened or ignorant, whatever each one's personal condition may be."

The Right Source

It is so easy, when awakened to the world's need, to miss the right source of supply. Nothing is more common, for the awakened Christian today, than to turn about and speak disparagingly of the church's work in the past, put down a lot of "correct" figures, and censure the Christian world for not getting up and doing what might be done, apparently, at once.

Such speakers little know the real purpose and method of Christ in this great world campaign against sin. Let such not be discouraged, but let them enter the campaign and do what, they say, might be done. It is a pleasure to find, back in these earlier days of awakening, that some at least pointed to the right source. In August, 1853, another writer says, "We all have to acknowledge with our Lord that the harvest truly is great and the laborers are few. Therefore we ought to pray the Lord of the harvest that he would send forth laborers into his harvest."

Pleading for China

It is worthy of more than usual notice that in 1858, in connection with the opening of China to the commercial world, the *Gospel Visitor* should reprint a very strong appeal which first appeared in the *New York Observer,* and that the next year the appeal of the American Board of Foreign Missions of the Congregational church should find space in the same columns. This points to a growing foreign missionary sentiment, which is clearly expressed by a writer on page 301, *Gospel Visitor,* 1859, when he asks, "How many missionaries have the Brethren sent out with the Bread of Life? China has thrown open her gates, and invited the missionaries."

Opposition

That there should be opposition to such views and efforts, is but natural under existing conditions. There has always been opposition to the aggressive spread of the Gospel. Such a spirit is manifest today, if not in open methods, in the still more subtle and effectual indifference that absorbs a great deal of church life.

This opposition did not come out openly in debate of any kind, yet it is reflected in the earnest pleadings of enthusiasts in favor of missions. One writer, in 1857, thus argues: "Why are these things so? Or how long shall it be so? It will remain as long as we forget the 'Go ye' is the very first clause in our commission. The brethren too often even after such entreaty think they cannot leave their nets. We have a great many churches throughout our Fraternity and some of them have a goodly number of speakers. I know of some that have seven or more; and sometimes even they are all together in the same meeting, and they must speak a little and perhaps feel a little in each other's way. . . . How much better if they were to remember 'Go ye' two by two into some vacant place. . . . I spoke of discouragements. How must that brother feel when he is told he had better stay at home and mind his own business at home or such insinuation as to get rich first and then go and preach the Gospel; or if you go, go in amongst the rich first,—get them into the church,—that by going around the mountains and corners and cabins, you get so many poor that they will be burthensome to the church."

This Opposition Strange

There are those, so earnest in this good work that they could not understand the opposition to missionary work and on what it is based. Thus another writer presses the subject: "There are thousands of souls who are perishing, yea starving for the want of the Bread of Life. We say, then, let us attend to this important matter. But strange, indeed, that a number of our brethren are opposed to such a course of pro-

cedure, when it is held forth in the pure Word of the Lord, 'Go ye, therefore, and teach all nations.' Is there a plainer command in all of God's Word than this is? . . . Then let us not say it is a new thing. . . . Our brethren are very zealous in preaching from a part of the commission while the other part is left untouched."

The Spirit's Work

It is interesting thus to trace the Spirit's work in the hearts of an honest, God-fearing people who, in coping with the difficult problems of a livelihood in these frontier settlements, sometimes lost sight of the real purpose of the church in the world,—to bear the words of reconciliation to perishing souls. But the Spirit has always been able to take care of his work and always found true and loyal hearts through which to reach the unsaved. Ministers, and others to acompany them, filled with the Holy Spirit, longed to see all men saved, and these could no more have been kept silent than the crowd could have been suppressed, while crying "Hosanna" to Jesus, when he made his triumphal entry into Jerusalem. These spoke their convictions from their humble pulpits; they expressed them with freedom through the *Gospel Visitor,* a fearless publication under private ownership, and the champion of the best for God and his people. True, they met opposition, but this only made them the more eager and their words the more forceful.

The Wind Was Contrary

Luke 5: 5
We have toiled all the night, and have taken nothing. . . . All these things are against me.

Gen. 42: 36

Psa. 73: 2, 3
As for me, . . . my steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.—

Psa. 73: 12-14
Behold, these are the ungodly, who prospered in the world. . . . Verily I have cleansed my heart in vain, and washed my

Psa. 73: 16
hands in innocency. For all the day long have I been plagued, and chastened every morning.—When I thought to know this, it was too painful for me.

Jonah 2: 3, 4
Thou hadst cast me into the deep, in the midst of the seas; and the floods compassed me about: all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.

Job 5: 17-19
Behold, happy is the man whom God correcteth: . . . for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee.

Isa. 51: 10
Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Psa. 61: 2
From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the rock that is higher than I.

II.

The Growth of Missionary Sentiment as Reflected in the Deliberations of Annual Conference

A BROTHERHOOD whose membership reaches far and wide, covering territory with diversified industries and means of livelihood, always moves slowly. The progress of one section, which sees a need and therefore works for it, is held back by another which, not knowing nor understanding the need, refuses to go forward. In such an organization, here and there, may be one or more who thinks out and pleads for measures far in advance of the rank and file. Or there may be, now and then, a congregation with a bishop whose clear vision of opportunity and duty has prompted him to lead his flock far in advance of sister congregations. Such advanced efforts are not marks of real progress, but simply early forcings of the real plant, only to be nipped in the bud by the wintry winds of Brotherhood indifference, begotten thru ignorance of real need and absence of the true spirit of the Word. Yet they show the possibilities of the plant and, leaving now the figure, are the only assurance that there is real life and hope of growth.

Slow Progress

In no place in church life is this more forcibly portrayed than in the deliberations of Conference

during the period of missionary awakening. The process was slow. The "Yearly Meeting" was more concerned about "don'ts" rather than "do." It felt that its prime duty was to *conserve* the primitive faith, rather than to *spread* it throughout the world. The prevailing sentiment was far from missionary; yet the Brethren were committed to obey the teachings of the New Testament as "their only rule and guide," and the Scriptures were so obviously in favor of missions that in response to a query in 1852 (Art. 8), asking if the "commission of our Lord and Savior Jesus Christ does not require the church to send brethren to preach the Gospel where the name of Christ is not known," this very favorable answer was given:

Little Favoring Missions

> The Brethren acknowledge the great commission of Christ to its full extent, and that it is the duty of the church, the ministers, and every private member, to do all that is in their power to fulfill that commission in accordance with apostolic practice.

That appears, however, to be the end of the decision, as far as any observance of it is concerned. For four years afterward, in "a letter from Virginia" to the Conference (Art. 22, 1856), it is again urged that a plan be formulated to carry out the action of 1852 and not have it "remain a dead letter." The answer indicates either the helplessness or indisposition of Conference, because, instead of taking any steps to remove the stigma of "dead letter," it simply "recommends the subject to the serious consideration of

"A Dead Letter"

all the churches." But even this had its good point, for some of the congregations did "seriously consider" and two years later there came again, to the Conference, a petition declaring, "There is a strong desire among the Brethren in various places to have a more general exertion made on the part of the church to have the truth more universally spread."

A Plan Suggested

The following plan was offered in connection with this petition:

Let each State, where there is a respectable number of Brethren, form a District; let the Brethren there hold their annual meeting; let each of these divisions have its treasury; let the churches that feel favorable, have their treasury; let the churches be called upon as often as may be necessary to cast in their mite as a free-will offering. Then let these contributions be put into the District treasury, and let the District Meeting appoint ministering brethren, say two or more, if necessary (such as are willing to go), to travel through the respective States for one year, their expenses being paid and such other provision made for their families as may be thought necessary.

Disappointment

Of course this plan covered only "home missions," but that was to the church in that day as big a problem as world missions are to the church today. Sentiment, too, in favor of such a measure was not developed fully enough to pass favorably; and the disappointment to the earnest members, favoring missions, was partially compensated only thru the following action:

We think it not good to adopt this proposition, but we believe it is a subject worthy the serious and prayerful

consideration of the Brotherhood, and we recommend the brethren to give it such consideration.

Evidently the above petition was the outgrowth of individual agitation discussed in the preceding chapter, and it is to be regretted that none of the advocates of these early efforts can be located by any records whatever. The brethren themselves, who figured prominently on both sides of the question, have long since gone to their reward.

The Real Situation

But one can not be surprised at the answer given when a careful survey of the outlook of the church at this time is taken. There were no regularly organized State Districts at this time. Just two years prior (1856) the "Yearly Meeting" gave permission to groups of churches to form themselves, if they so desired, into Districts, to settle difficulties and save that much work for the Annual Meeting (Art. 23, 1856), but the drawing of lines and mapping out Districts properly, was not done until after 1864. The Standing Committee was appointed on "Monday morning" from among the bishops present, the appointing power resting, probably, with the bishop of the congregation where the meeting was held.* At this

*Concerning the appointment of Standing Committee, at the Conference of York, Pennsylvania, in 1912, Bishop J. G. Royer, in his address to the members of the Standing Committee, made reference to the manner of its formation at this period. In a letter from him, dated April 28, 1913, his age now being seventy-five, he has this to say: "My father and mother were Annual Meeting people, and so also was Uncle Isaac Myers, my mother's brother. He was also elder of our church. In 1848 they came from Union County, Pennsyl-

1858 meeting "series of meetings" received a weak endorsement, and the formula used today in baptizing applicants for membership was finally settled upon, tho it was a reaffirming, thru the report of a committee, of the decision of 1848. It was the period in the history of the church when the "Yearly Meeting" thot it her proper burden to decide individual cases from all over the Brotherhood, rather than to lay down principles by which all the congregations could be directed. This is instanced in the fact that this same Conference had fifty-eight queries to decide upon, seven of which had to do with seven different phases of the divorce question, while the fifty-eighth is the missionary plan given above.

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vania, in a carriage across the mountains to the Annual Meeting in Wayne County, Ohio. I well remember how, on their return, they told of having met Henry Kurtz. The next year the meeting was held in Somerset County, Pennsylvania, and on their return they spoke of having met young Brother Quinter for the first time. Uncle Myers would often come to our house and in their talk about the Annual Meeting I would hear them speak of dissatisfaction about the manner of appointing the Standing Committee. In 1855, the year I joined the church, the meeting was held in the Aughwick church, Huntingdon County, Pennsylvania. Here a little episode occurred between elders——and——concerning the elder in charge of that church pointing out the Standing Committee. This put the matter in the mouths of a good many present, and not a few strongly urged a change in the plan of appointing. As late as 1864, at Hagerstown, Indiana, I saw the committee receive what was to come before the meeting, and then, headed by the elder in charge of that church, they were taken to a private room, where the queries were distributed among sub-committees, each of which withdrew to prepare an answer to the query given them. Some of the sub-committees were not long in preparing answers, and so were soon back to the committee room, with the business ready for the council. This enabled the public council to go to work, while other sub-committees were preparing further work."

The subject of missions did receive "serious and prayerful consideration," for in the next year "favorable action" was asked for in the name of "several of the churches." To this request the following action was given:

Favorable Action Asked For

This Meeting recommends and gives liberty to any of the Districts or States to make a move on the subject of spreading and sustaining the Gospel, as preached and understood by the Brethren, so that the same may be done in the order of the Gospel. And we recommend to those churches which may adopt this, to make a report to the next Annual Meeting upon their success. And in view of the importance of the subject, we appoint the following brethren as a committee to propose some plan by which the Brotherhood in general may take part in this good work; said plan to be reported to the next Annual Meeting. Committee that framed the report were Daniel P. Sayler, John Kline, John Metzger, and James Quinter. Daniel P. Sayler is corresponding member of the committee.

Just note that committee! Among them is John Kline, the martyr who gave his life for Christ, because he would go from home to preach the Word; John Metzger, who traversed the broad prairies of the Middle West for the sake of souls; James Quinter, that noble man who always was far in advance of his people and yet never forsook them. One turns with breathless eagerness to read their report submitted the following year (1860). It is rather lengthy, but it is given entire because of what it reflects in the mind of the Committee which prepared it.

A Splendid Committee

The Report

Conference Deliberations

The Committee appointed at the Annual Meeting of 1859, Art. 28, to propose some plan to the present meeting, by which the Brotherhood in general may take some part in the good work of the Lord in preaching the Gospel more generally, reports as follows:

Whereas, the preaching of the Gospel to every creature is a command of Christ, since he said to his disciples, "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15), and therefore a duty enjoined upon all his disciples, hence it needs no argument in its defense. The only point to be considered is, How shall it be done? Now St. Paul says, "Who goeth a warfare any time at his own charges" (1 Cor. 9: 7)? and as the Lord Jesus gave "every man his work, as well as his servants authority" (Mark 13: 34), "For the Son of Man is as a servant taking a far journey, who left his house, and gave authority to his servants, and to every man his work." It is, therefore, evident that he did not mean that his ministering servants should be burdened with the duty of preaching his Word, and also bear the expenses incurred in traveling from place to place, while all the members of the body remain idle.

The Committee understands the Lord Jesus to mean that the church, his body on earth (1 Cor. 12: 27) shall, unitedly, preach his Gospel in all the world, by the ministry, through the Holy Ghost; and, therefore, the church should pray the Lord of the harvest to send forth laborers, for so Jesus commanded his disciples, saying: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9: 37, 38). And it appears, from the following accounts in Acts 13: 2, 3, that this was the practice of the apostolic church: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away."

And, in view of the above considerations, the committee offers the following advice: That the churches of the Brotherhood form themselves into Districts, the Brethren in those Districts to meet as often as they may judge it necessary to transact their business; that each of said Districts has its treasury, and each one of the churches which form said Districts has its treasury, the former to be supplied out of the latter, and the latter to be supplied by weekly contributions, as directed by the Apostle Paul (1 Cor. 16: 2): "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gathering when I come,"—a plan for raising pecuniary funds, of divine appointment, and is one which commends itself to our acceptance, both from its authority and excellence.

And in order that the funds collected may be the most judiciously, satisfactorily, and economically applied, we advise that each sub-district or church appoint at least one delegate to attend the general District Meetings, and that these meetings so dispose of the funds collected as they shall judge most conducive to the glory of God and the salvation of souls. And in order to preserve a proper harmony between all the congregations of the Brotherhood,

We further advise that each general District Meeting send a delegate to the Annual Meeting, and by the delegate a report of its proceedings, that all such proceedings may be in harmony with the regulations, as made by the Brethren assembled in Annual Council, and subject to inspection and control of that body. And in case any demands of a general character for evangelists are made, sufficiently so to require the action of the Annual Meeting, then, in that case, the funds needed to defray the expenses of said evangelists shall be drawn from the treasuries of the several Districts.

And as the conviction of mind seems to be general among the Brethren that greater exertion should be made by the Brotherhood to have the Gospel preached in every

place, the committee would remind the ministry that the foregoing plan is by no means designed to supersede the labors of our ministers in their individual capacities. But we recommend to all our preachers to labor, as they have been accustomed to do, without money and without price, as far as their circumstances will permit them to do so, showing, as they have hitherto done, in a remarkable degree, the Christian grace of self-denial—a grace which shone brightly in the life of our Divine Master, and which occupies a prominent place in his teachings.

We further recommend to all our preachers to submit the above plan to their congregations, hoping that it will meet with their acceptance.

Small Attendance

The report was made at Limestone, Tennessee, where the Conference was held. The representation "was unusually small, there being but few delegates from Ohio, Indiana, Illinois and Iowa, and none at all from Pennsylvania and New Jersey. There were represented in the council but sixty churches." Because of this action was deferred one year, and the report spread on the Minutes. The meeting then "acknowledges the necessity of increased efforts among us to spread the Gospel, and still gives the liberty that was given by the last Annual Council, to any of the churches which may see their way open to do so, to engage in the work of evangelism."

A Writer's Opinion

In the September number of the *Gospel Visitor* for 1860, page 279, appears an article in which the writer approved of the above report, save in one particular, and his notions are here given as representing a sentiment, strong enough, at least, to get into print. The writer objects to "the manner of sending out mis-

sionaries" as provided therein. He argues that if "several well-established brethren" be sent to Oregon and California, to "set things in order . . . it will be conducive of much good and the glory of God." But if they be sent "to convert sinners to God and organize churches and continue with them six or twelve months, and then return home, it will be, in the majority of instances, money spent in vain, and labor lost."

Another Plan Offered

The writer then offers a plan that is given space here because a query came to the Annual Meeting of 1861 endorsing it. The plan is as follows:

In the first place, let all the brethren and sisters in Christ Jesus be seriously engaged in prayer to God, that a holy zeal may be awakened in the hearts of the ministers of God; that many of the ministers may be made willing to bid adieu to their stately mansions, their well-improved farms, the home of their childhood, where all the pleasant scenes of life have made home sweet to them, and let them move to those places where they are most needed, and settle down and preach the Word. Let the "marks of the Lord Jesus be seen upon their bodies," by their walk and conduct, by their chaste conversation and general good deportment through life, that they may be ensamples to the flock, and if Satan then tries to make inroads of confusion upon them, he will have some to contend with who know something about his wiles, and treacherous arts. . . . And if any of those ministers are so circumstanced in life, as to need help to move there, and to perform this great task, then let the necessary amount be drawn from those funds of "Divine appointment," and help those brethren.

The writer, in discussing his plan, says, "I think it would be, by far, the least expensive to the

churches, as, in a majority of cases, the ministers are able to go and get homes there, without help."*

Sugar Creek congregation, Allen County, Ohio, entered a "remonstrance against all plans that have been recommended" save the one just preceding. But the attendance at the Conference was small and all papers on this subject were again deferred another year. Tho there were sixty-nine queries before this next Conference, not one of them touched the subject of missions, and no reference is given to the deferred subject. In fact, the subject of missions drops out of all record entirely till 1868. There, perhaps, was good reason for this silence. During the time the bloody conflict between the North and the South,—the Civil War,—was raging. An humble people who, for so long a time, had stood for peace and non-resistance, were now being put to the test, and a severe one it was, along the border lines of conflict. Our Brethren were harassed on every side. Many lost all their property. The privilege of worshiping together was often denied, and they had more than they could do at their own doors.

Silence

After peace had been restored in the land for a couple of years, and the people were regaining a foothold in their vocations, a query came to the Annual Meeting, held in Elkhart, Indiana, in 1868, asking that the plan of 1858 or some other one be adopted. To

1860 Report Adopted in 1868

*The writer closes his article by offering to sell his farm in Jackson County, Iowa, very cheap, to move, with some other families, to California. He also has an advertisement in the "Gospel Visitor" to the same effect.

this was given the answer, "This meeting adopts the report presented to the Annual Meeting of 1860." (This is given in full on page 39.)

This gave new hope to those who had waited so long for an organized effort in missions, and sad it is to chronicle another disappointment, for there was no real activity.

Continued Failure

In 1872 some District asked Annual Meeting to "adopt some measure to provide and supply ministerial aid for churches where there is no preacher, also to fill calls, open missions, preach the Gospel and introduce the principles of the Brethren in many sections within said District, which they have not yet reached?" The query came before the Meeting without an answer. Standing Committee put one to it, but the entire matter "was afterward overlooked," and did not come before the council.*

Then, in 1874, Annual Meeting was again petitioned to "perfect the plan and carry it into effect." The answer is:

> We can not see how we can make a more perfect plan than the one referred to in the query, but we request the churches having such calls to make arrangements to carry out said plan.

Even this brot no action. In 1879 Western District of Pennsylvania urged "the mission work of evangelism," and in 1880 a plan was adopted and a committee appointed, from which organization reports were made and real work begun. This begins the organized effort of "Thirty-three Years of Missions in the Church of the Brethren."

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*Editorial in "Progressive Christian," January 10, 1879.

A Charitable View

Were our dear Brethren, during the period covered by this chapter, anti-missionary at heart? Hardly so. True, they did not favor methods that would have brot splendid results in their home mission field, and in that sense they were opposed to missions. But, really, at heart they loved the Word; they wanted people saved and rejoiced to see sinners turn to God. They had, however, gone thru the endurance test of each man witnessing for himself amidst frontier problems and they could not see the need nor the wisdom of sending men, as was now agitated in the plans offered. In the earlier part of this period the minister and layman stood side by side, shoulder to shoulder, and fought poverty, conquered the wilds, endured malignant diseases, and battled with the trying frontier life. He who was called upon to minister in heavenly things did so out of the fullness of his heart "without money and without price," because his labors practically cost him no money. Later on, times changed, but the change stole upon their sincere lives so stealthfully that they were not aware of it. And so, with honesty of purpose and a desire to see the Word treasured in the heart in all its heavenly purity and purpose, they opposed any plan that would lay a burden on the membership that looked towards paying any one for labor in the Lord. If they withstood missions they did so as God-fearing men, even if their course can not be commended.

Without Me Ye Can Do Nothing

John 15: 5

John 15: 4, 5 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit.

Matt. 14: 28-31 Peter . . . said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me! And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

John 11: 32 When Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.—Jesus saith, . . . Thy brother shall rise again.

John 11: 23

Philpp. 2: 13 It is God which worketh in you both to will and to do of his good pleasure.—And ye are complete in him, which is the head of all principality and power.—He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness.—All my springs are in thee.

Col. 2: 10

2 Cor. 12: 9

Psa. 87: 7

Philpp. 4: 13 I can do all things through Christ which strengtheneth me.

III.

The New Element of Foreign Missions in Developing Missionary Interest

WHILE the Brotherhood was struggling with the problem of home missions by means of horseback tours and kindred methods among the churches, the Lord was providing the way in a distant land to help the church to look beyond the seas to win souls to Christ. How strangely He does work! In an humble home on Fyn Island, Denmark, on December 7, 1844, Christian Hope was born. His father was a farmer, limited in means, and yet the family deprived itself that the son might be in school seven consecutive years. He learned readily, applied himself closely, and in due time reached his manhood fairly well equipped for life's duties. His natural ability prompted the father to set him apart for the ministry, but the mother did not so agree, and a compromise was made by learning the harness-maker's trade. There being "no vacancy," he did not enter the army until he saw the folly of mortal conflict. Thus, under a kind unseen Hand, he was being led for active service in the army of the Lord later in life.

Early Life of C. Hope

In 1864, when twenty years old, sorrow for sin and a life unsaved came over him. The State

church, from the beginning, did not answer his soul cries. He turned to the Baptists, learned of them for a year, and at last entered their fellowship by being baptized in the North Sea April 1, 1865. Peace was not found, however. His high ideals of Christ's power in each life brought two sources of disappointment. First, his outspoken disapproval of conduct by professed Christians, including some acts of the King, brought him persecution and trouble. Then the members of the church were not up to his standard.

Conviction

Nevertheless he was a determined preacher of righteousness and these things only made him the more zealous. Not only with tongue but with fluent pen did he now preach Christ and denounce sin most effectively everywhere. His tracts brought him and his printer under judgment of the Crown. The punishment was light and he resumed preaching with such vigor that during a certain four months he held 340 meetings. He mingled freely with religious people, helped inquirers and did all he could for Christ. Two new tracts, "The Mark of the Beast" and "Redemption," brought new indignation from the government. Twenty kroners were offered for his apprehension, but the way of escape by Norway opened to him, and he came to America, the asylum from all religious persecution.

Tracts and Persecution

One and a half years were spent in comparative quiet in Central Iowa, during which time he was married to a daughter of Brother Nielson. Then he

Christian Hope.

The House in Which Enoch Eby and Daniel Fry Lived While in Hjorring, Denmark, in 1877.

(Beginning at left, the second is C. Hansen, first brother baptized in Denmark; the fourth is C. Eskildsen, the first bishop of Denmark, and still presiding over the Vensyssel congregation; the fifth, Mrs. Christina Paulson, the first sister baptized in Denmark. Photograph taken in 1910.)

moved to Clinton, Iowa, where he united with the American Baptists. But he was not content,—searching and longing for he knew not what. He read every available scrap of religious literature to be satisfied. In the back part of a large English family Bible were found short sketches of different sects. Here he first learned of the Brethren thru a sketch prepared by Howard Miller. Trine immersion arrested his attention, and the principles, as a whole, appealed to him. He diligently sought for these believers in New York, Philadelphia, Chicago and other places for two years, yet learned nothing about them. Not despairing but always doing the best he knew how, he moved to Rock Island, Illinois, and united with the Swedish Baptists. He took up the ministry, laboring with his hands to support his family and seeking to win souls for Christ. Some thirty people confessed under his labors, but as he witnessed their immersion, the idea of triune immersion constantly pressed itself upon him. The more he studied the Bible, the clearer was his conviction that it was not only Apostolic but the clear teachings of the Word.

Sundry Changes

On one occasion, while active in religious work in Rock Island, a lady of his congregation came to him for help to meet the inroads of the Seventh Day Adventists. Thru a remark she dropped, Brother Hope saw a clew to locate the Brethren. He followed it and after many events, trying to him, tho not important to this record, he, with his father-in-law, came to

A Clew

the hospitable home of George D. Zollers, then living in the Hickory Grove church of Northern Illinois. In Brother Hope's own words this indicates the state of his mind at that time: "In these long years of labor and sacrifices, and God-given grace,—in those years of honest motives, yet so full of error, I had one clear and distinct idea of duty. I knew it to be the duty of the sinner to be taught, and the duty of the church to do this work. I saw that a great deal of wrong, and error, and wickedness, had entered into the world because those who had espoused Christianity had not submitted to the church and their teacher, but either before or after they joined, exalted themselves and ran ahead with their own ideas and divers doctrines. I knew, too, that I had never been taken in and taught, because I had no Brethren to warn me, to keep me, to stay me,—because I had no man to advise me, hence I often erred, not knowing better at the time. Often had I been urged to organize a church on the basis of what I regarded gospel principles; but I could not. I felt a willingness to hunt for such a people until death rather than set up a church. I felt sure such a people existed and that I would be permitted to see them" (History of Danish Mission by M. M. Eshelman, 1881).

Brother Hope had found the long-desired people, or rather a congregation of them. He worshiped with them and his soul overflowed with joy. His own longing, searching heart was satisfied. A little later he moved his family to Mt. Carroll, Illinois, and

Baptized

October 25, 1874, he and two others were received into the Church of the Brethren by baptism. Shortly after he moved to Lanark, Illinois, and engaged in the harness-making trade.

The Opening Wedge

The Brethren were not only kind but interested in Brother Hope. They dropped into his shop to talk with him and asked him about his own country, its customs, people and religion. True to the spirit of one born of God, he yearned to have the same joy come to the hearts of his friends as had come to him, and he assured his callers that there were many in Denmark who would receive the Word gladly. This assurance did not fall on dead ears. During his spare moments he was translating Brethren's tracts into the Danish language, all the time wishing and praying that there was some way to publish them.

Danish Tract Fund

One day Brother M. M. Eshelman dropped into the shop and soon the conversation led to the subject of publishing tracts. Brother Hope had written an article on the subject but hesitated to offer it for publication; but Brother Eshelman getting hold of it, the article soon appeared in the *Pilgrim,* a church paper then published at Huntingdon, Pennsylvania. At the same time Brother Eshelman said he would give twenty-five cents towards a tract fund if Brother Hope would do likewise. The fund was started. The call thru the *Pilgrim* soon brot $400, and they were ready to print all the tracts they needed.

During the time of the gathering of the fund for tracts, Brother Hope sent a copy of J. H. Moore's

"Perfect Plan of Salvation; or Safe Ground" and M. M. Eshelman's "One Faith" to a young man, Christian Hansen, in Denmark. He could read English, carefully studied the messages and wrote to the Hickory Grove congregation, Carroll County, Illinois, asking to have the Gospel preached in Denmark, and to receive him into membership.

A Call from Denmark

Such an appeal brot quick action in Northern Illinois, a District always well in the lead in all phases of church work. A special District Meeting was called for November 12, 1875, at Cherry Grove, the churchhouse a few miles north of Lanark. Every congregation but one in the District was represented; every seat and all standing room were occupied by earnest, sympathizing members. The Spirit of the Lord moved upon the hearts of the people. The call from over the waters must be heard, but who will go? Hearts were burdened; the question was momentous. It was agreed that the delegates should choose two, and the meeting would call upon the Brotherhood to help bear the expense.

Special District Meeting

The choice fell upon Brethren Enoch Eby and Paul Wetzel. For some time after the announcement was made, there was such weeping and sobbing as is rarely heard or felt in public gatherings. It was a never-to-be-forgotten day, as the few still living, who were permitted to be present, testify.

Two Chosen

Brother Eby announced that they would need an interpreter. Eagerly the meeting turned to

Brother Hope as its choice. Then and there he was put into the ministry. This came as a surprise to our young Danish brother. How quickly things were done! The Brethren decided on that day that Brother Hope and family should proceed at once to Denmark and open up the work, and later the two chosen would follow. January 1, 1876, Brother Hope and family left Lanark, visited some congregations on their way and, after a fourteen days' voyage, landed at Bremen, Germany. Thence they proceeded at once to Aalborg, Denmark, where Brother Hope's parents lived.

The Way Prepared

A home was found. At once the publishing of tracts was begun. Brother Hansen, the young man who asked for membership, was serving as an apprentice in learning the tailoring trade. His contract expired May 1, 1876, and on May 5 he was baptized,—the first member of the Church of the Brethren on foreign soil. On May 27 the first sister was also baptized. She afterwards married a young man who was a faithful minister in the church and died in 1908. This sister, Christina Poulson, is still living.

First Converts

Brother C. Hansen was not long in the church until he was ordered to go to the army and learn the art of war. He declined and being cast into prison, endured hardships as a good soldier.* Thru it all he was faithful and patient and did all he could for his Lord.

In Prison

*See illustration.

A joyful and historic year was 1877. The membership increased, the workers were encouraged and the enemy was getting in earnest. After traveling on sea and land for eighteen days, from the time they left New York, Brethren Eby and Fry, accompanied by their wives, arrived in Bronderslev, Denmark, at the home of Brother Hansen. (Brother Wetzel not being able to come, Brother Fry took his place.) Brother Eby's own words, quoted from Eshelman's History of the Danish Mission, 1881, are in place at this point:

Eby and Fry Arrive

"At this place (Bronderslev) we shall ever remember the heart-beating joy we experienced in meeting our dear Brethren C. Hope and C. Hansen, the latter living in this place, and with whom we ate our first meal of black bread, cheese made of goat's milk, and coffee, which had the relish of an American turkey roast; for the welcome which we received seemed to season the food with heaven's choicest blessings. After a little rest and brotherly greetings, we pursued our way five miles west by wagon, to the house of Brother Hope, and had another joyful meeting with Sister Hope and children and a Danish sister. Here we remained several days as members of the family, attracting much notice and curiosity among the people, and admiration among the members. Some said, 'Well, they did not send boys over here.' Others said, 'They just look like the Apostles,' and still others, perhaps, like the Athenians, said, 'What will these babblers have to say?

First Impressions

They bring strange things to our ears because they preach, Except ye repent and be baptized, and then keep the commandments of Jesus, we can not be saved. We must not go to war but love our enemies. We must not swear by any oath; we must not conform to this world. We can not put away our wives by divorce and marry another.'

"At the time of our arrival there were ten members in Denmark, one more was added in a few days; then, by the desire of all the members, arrangements were made at once to hold the first love feast in Denmark on the 18th day of November in Brother Hope's house, at which time two more were added, making in all nineteen communicants, including Brother and Sister Hope and ourselves. There was a remarkable interest at this meeting by all; for none present ever before saw the ordinances of the church practiced according to apostolic order (save we who went from America), and never did I witness a more enjoyable feast to the members, nor more admired by all present. At this meeting, by the unanimous consent of all present, Brother Hope was ordained to the eldership, and an election was held for one minister and one deacon. After the Scripture was read and briefly commented upon, which set forth the qualifications of the elder and the deacon, the members were requested to cast their vote; and the result was that Brother Eskildsen was chosen to the ministry and Brother C. Nielsen to the deaconship.

The Church at Hjorring

"We then continued to preach by interpretation

(Brother Hope being our interpreter) as time and opportunity would permit; and as some more were added to the church, it was unanimously desired to have another communion season before we returned to America, which was held at the place of the former one on the 6th of January, 1878, with the same degree of solemnity and interest as the former one. At this meeting Brother Eskildsen was also ordained an elder without a dissenting voice, when the reason was fully explained, which was to have the church prepared to perform any business without official aid from America." It was also at the special request of Brother Hope that Brother Eskildsen should have the oversight of the first church in Denmark so as to avoid the chance of it being said that he (Hope) was the founder or father of the church. A most commendable move on the part of our brother.

Ordination Again

The time for Brethren Eby and Fry to return to America arrived. It was a sad day in February, 1878, when they bade farewell to the little flock, for the sheep had learned to love their shepherds. Of this incident, and especially the wisdom of sending the sisters with the brethren, Brother Hope himself makes the following observations: "It was wise and prudent that Northern Illinois sent two brethren and two sisters over to us. They were a great help to the church here, though they could not speak the Danish language. The brethren alone would never have done what they and their wives together did;

Return to America

hence no one should blame the District for sending them."

During these most interesting developments in Northern Illinois and Denmark, what was the attitude of the Brotherhood? And what was Conference doing? As for the Brotherhood, there was much division concerning this mission, as well as other subjects. A comparatively few rejoiced in the good work and gave it their support. Many more stood surprised and wondered what all this would come to. "What is the use?—plenty of work to do at home, where it is not so expensive." But the greater part took no interest.

Brotherhood Divided

As for Annual Meeting its record is unique. In 1876 Brother Eby, at the request of Northern Illinois, asked Annual Meeting, convened in Logan County, Ohio, "for approval and reflection" on what had been done in the special District Meeting the preceding November. Henry Davy was Moderator. The request called forth a heated discussion. The Moderator and a few others urged that the request be withdrawn and this was done. No mention of the subject is found in the Conference Minutes.

Help Rejected

The next year, 1877, the Middle District of Pennsylvania interested itself by asking Annual Meeting the following:

Sympathy and Support

This District Meeting requests Annual Meeting to inquire into the missionary work, now begun in Denmark, and if it thinks advisable, to recommend it to the sympathy and support of the General Brotherhood.

The Conference considered the above query and on May 22, 1877, recommended the Danish mission to "the sympathy and support of the General Brotherhood."

Did that sympathy and support come?

Splendid Work

In Denmark there was a lone brother and his sickly wife and a family of little children. He was so full of zeal that he knew no bounds save suffering more than he and his family could endure. His earnestness and sincerity, earlier, drove him to seek for a people whose pride and frequent boasting was that they had Apostolic faith and practice from the beginning of their organization. He had proved his sincerity to a whole District and had shown his worth. In Denmark, where he was at work at the instance of the Brotherhood, there was no dead pull like on some mission fields where the worker labored from seven to fifteen years before the joy of the first convert was experienced. People were being added to the church every year; tracts were printed and distributed, followed by preaching the Word with power. The growth of the church in Denmark was remarkably encouraging, considering the chance of workers and the field.

Sad Neglect

But sad as it is to record, there was bitter opposition and serious neglect on the part of the church at home. Some of the reflections and insinuations which actually found their way into print during the latter part of the seventies are better forgotten than reproduced here; yet by far the stronger sentiment of op-

position from one element of the church never was permitted to live in cold type. Even the friends of missions had not learned to give heartily unto the Lord and so our brother and his family suffered, tho he worked, and they endured unselfishly for the good of the church.

In the face of this neglect Brother Hope was put to serious straits at times. Let him speak:

Hardships

"Some may think we have received much money, but the Lord knows that in all my traveling from place to place, I never allowed myself to spend a cent for a warm meal, and my feet have been used whenever there has been a possibility to walk. I have slept many a night on the floor, and sometimes in barns; and at the beginning of the mission frequently used Jacob's bed and pillow in the field, under God's broad firmament. At times I was shown every attention and was kindly cared for, being literally buried in feather-beds, while at other times the Lord put me to fasting whole days, because no one gave me to eat. In my absence some rail at me with desperation, because of the doctrine I teach, but when I come to them they are kind and respectful.

Home Not Home

"My dear wife has borne a heavy load ever since we left the United States. Being feeble in body, and having the care of four children, whose names are respectively Anna, Johanna, Elizabeth and Christene, she has even more to endure than I. I am scarcely ever at home, and when I am, I am shut up in my room, writing, or talking to those who come to learn the

way of the Lord more perfectly. My wife and I rarely ever get an hour to have a social talk together, and only when we retire to rest can we find time to converse over our mission work. The midnight hour finds us going to bed, and early I must arise and be gone to tell the Old, Old Story. People come here to talk about this 'better way' and if I have five minutes to spare, I must teach them. Now, if any one thinks this is a life of ease, let him sell his cattle, horses, sheep and lands, and come here, and try this labor a while. He will soon learn that health will fail, money disappear, and patience will be sorely tried."

Brotherhood's Duty

The missionary forces of the Brotherhood did not leave the Annual Meeting alone during these trying days of our first missionary. In 1878 another query came before that body:

Whereas, Annual Meeting has heretofore left the Danish Mission to the care of Northern Illinois, recommending it to the support and sympathy of the entire Brotherhood; and

Whereas, a church has been fully organized in Denmark, does this Annual Meeting consider it advisable for that church to remain under the care of Northern Illinois, or does it properly belong to the direct care of the Annual Meeting?

Answer.—The church in Denmark shall be under the care of Northern Illinois, but it is the duty of the whole Brotherhood to help to defray the expenses, that the said District does not have to bear more than its part or portion of the expenses that must be met and provided for.

Thus another favorable decision went upon rec-

ord and was sent to every congregation in the Brotherhood. But the support continued inadequate and our workers in Denmark were greatly distressed.

The First Apportionment

In this extremity Northern Illinois appealed to the Annual Meeting of 1879 thus:

> Inasmuch as it was decided by last Annual Meeting that the expenses of the Danish Mission shall be paid by the General Brotherhood, will not the District of Northern Illinois request Annual Meeting of 1879 to tell each District what its probable portion will be?

The District joined in the petition and Conference called upon the congregations for the very reasonable assistance of $2 from "each church in the Brotherhood, the wealthier churches more and the poorer ones less, to make up said amount, . . . to be sent to the treasurer of the Northern District of Illinois, C. P. Rowland." At the end of the year but $624 had been donated and sent,—barely a half support! Yet there was plenty and to spare in these congregations whom our brother and his family were representing as ambassadors of the Lord Jesus Christ.

In spite of all these discouragements and lack of funds, Brother Hope continued hopeful, and pushed the work. In the spring of 1879, in order to meet more economically and effectually the demand for tracts, and to help build up the church and strengthen and unite the believers, Brother Hope started a little monthly. The first issue of 2,000 copies, costing $5, was given

A Danish Church Paper

to a discussion of the subject of infant baptism. The State Church baptizes infants and it was one of the hardest points to meet, as well as everywhere present. Generations had been reared in error on this point and there was much prejudice to overcome. As long as the little sheet was permitted to come forth, it did great good. Brother Hope was well able to edit it, and the copies are prized by those who received them, even to this day.

Summary

To summarize what had been accomplished, within the period closing with 1880, note the following:

Church in Hjorring organized in 1876, now had one bishop, C. C. Eskildsen, one minister, Jens Jenson, two deacons, both named Niels Christian Nielsen, and a membership of twenty-eight.

In 1880 a congregation was organized at Frederikshavn with two ministers, Soren Christian Nielson and Jens Christian Sorenson; two deacons, Christian Christianson and Jorgen Rasmussen; and a membership of thirty-one in all.

In Thy there were one minister and two members. In all sixty-six persons were baptized by the church after the arrival of Brother Hope.

IV.

The Struggle Leading Up to the Effectual Plan of 1884

HOW earnestly some worked for more effectual missionary organization and how steadily all plans seemed, for a time, to fail! One of the most striking efforts, perhaps, was a well-digested plan, submitted to a special meeting called in the Ogans Creek house on the Saturday preceding the Annual Meeting of 1878, held at North Manchester, Indiana. There was a good representation of brethren and sisters from over the Brotherhood, for the Ogans Creek congregation is just south of North Manchester, and the people were there to attend the Conference. The whole plan was read and reread, and carefully considered section by section. It was unanimously adopted and carried to the Conference that convened the following week. Evidently there had been some kind of an organization called the "Church Extension Union" which this was to succeed. January 3, 1879, the first issue of the *Progressive Christian,* published at Berlin, Pennsylvania, appeared and this proposed plan, in corrected form, was its initial article. It is as follows:

The Ogans Creek Plan

BRETHREN'S WORK OF EVANGELISM

Preliminary Statements

1. Hereafter the name Church Extension Union shall be dropped, and the service shall be called the Brethren's Work of Evangelism.

2. In the Work of Evangelism we will accept the present divisions of the church into Districts, as made by Annual Meeting, and the plan shall conform to any changes made in said District, hereafter.

3. It is the object of this body to have a General Organization, District Organizations, and Local Organizations.

I. General Organization

In the General Organization there shall be a Board of Directors, and a Board of Appointments and Disbursements.

Board of Directors

1. The Board of Directors shall consist of a member from each District, who may be a delegate to the Annual Meeting.

2. The Directors shall be elected annually, in the same manner in which the delegates to Annual Meeting are elected, and shall hold office for one year.

3. The Board of Directors shall meet annually on the Saturday preceding the Annual Meeting at such place as may be agreed upon.

4. The Board of Directors shall have a general supervision of the work, and shall hold the permanent officers responsible for a faithful performance of their duties.

5. The Board of Directors shall make an annual report of the condition of the Work of Evangelism, which report shall come before the Annual Meeting for its approval or disapproval, and it shall be presented through the Standing Committee.

Board of Appointments and Disbursements.

1. The Board of Appointments and Disbursements shall consist of five members, appointed by the Directors,

The Churchhouse in Limhamn, Sweden.

(Mrs. Galen B. Royer to the left; A. Anderson, pastor, in the center; Mrs. Anderson to the right in the shadow. Photo taken in 1910.)

Where C. Hansen Was in Prison in Hjorring, Denmark, Because He Would Not Learn the Art of War.

(Photo taken in 1910.)

but no person can be a member of both Boards at once, except the Moderator.

2. The Board of Appointments and Disbursements shall have power to fill ministerial and other vacancies, as it is deemed advisable and resources permit. It shall send out only such men as ministers and evangelists as shall represent the teachings of the Gospel and the general order of the Brotherhood. It shall conform to the established usage of the church, in respect to going into the territory of any organized congregation. It shall direct the payment of necessary expenses. It shall have power to send a suitable elder or minister into such Districts as have no District Organization, for the purpose of effecting such an organization, if possible. Three members of the Board shall constitute a quorum.

Permanent Officers

1. The Permanent Officers shall be a Moderator, a Treasurer, and a Secretary, to be elected by the Directors, and to serve one year.

2. Moderator. The Moderator shall, when necessary, call meetings of the Board of Appointments and Disbursements; shall preside at all the meetings and attend to the usual duties of the office.

3. Treasurer. The Treasurer shall receipt for all moneys received, and shall pay out the same on the presentation of orders properly signed by the Moderator and attested by the Secretary; shall at all times have his books open to inspection and shall report annually to the Board of Directors, and quarterly to the church papers for publication.

4. Secretary. The Secretary shall keep a record of all business transactions and evangelical work; attend to the correspondence; report to the Board of Appointments and Disbursements the work requiring attention; report quarterly to the church papers for publication, and annually to the Board of Directors.

District Organization

1. Every District is to have an organization for the Work of Evangelism, and the officers shall be a Moderator, Treasurer and Secretary, who shall constitute a Board of Evangelism within their District.

2. This Board shall be elected by delegates from the several churches in the District who may be delegates to the District Meeting.

3. The Board shall select evangelists from among the ministers nominated by the several churches, appoint their fields of service and provide for their expenses; and calls for evangelistic work may be made to the Board at any time.

4. The Board shall have power to appoint suitable ministers to visit dormant churches to awaken an interest and encourage them to take hold of the work.

5. Fifty per cent of the funds, raised in any State District, may be used by the Board of Evangelism in their work within the District; the remaining fifty per cent may be forwarded quarterly to the general treasury.

6. The district meeting of the Board may be held in conjunction with the regular District Meeting, and the same delegates may be elected to both.

7. Each District shall send one delegate to the Annual Meeting as a Director in the Brethren's Work of Evangelism, who may also be a delegate to the Annual Meeting.

Local Organizations

1. Local organizations are organizations in the several churches of the Brotherhood.

2. Members of the several churches shall have authority to organize and appoint local solicitors, who shall collect and forward contributions to the District Treasurer, after the payment of necessary local expenses.

3. Every church may send one delegate to the Annual Meeting of the District organization in the interest of the service. The delegate to the regular District Meeting may be this delegate. James Quinter, Moderator.

Howard Miller, Secretary.

Growing Feeling

The foregoing paper, in connection with protests against the "Church Extension Union" from Southern Ohio, Middle Iowa, and Northern Illinois Districts, brot forth a lengthy and spirited discussion. Western Pennsylvania District had endorsed the move and Middle Pennsylvania came within one vote of doing likewise. On this occasion James Quinter as President of the Union addressed the Conference, in part, in this manner: "There has been a growing feeling in our Brotherhood, for the last twenty-five years, that we, as a body claiming to be the Apostolic church, claiming its spirit, claiming its ecclesiastical order, claiming, more or less, of the zeal of the Apostolic church,—that we, with these claims, have not been making the efforts that we should make to spread that primitive Christianity to which we hold, and which, better than all, many of us, I hope, experimentally enjoy. And because of this growing feeling, different movements have been made, to permit and encourage the Brethren to make increased efforts. Last winter,—an interest having become especially awakened within the last year or so,—a call was made for a meeting, the object of which was to try to give direction to that feeling that had been awakened,—direction in a manner that would promote the extension of our doctrine and the promulgation of it more widely in the world. A call was made for a meeting, and some of us met there. The meeting was not large . . . after prayerful consideration we organized what has been called the Church Extension Union. We

did not feel it was perfect; we rather knew it was not perfect. . . . We called a meeting for last Saturday near this place, . . . and made a very material amendment to the organization as it had been formed at Meyersdale. While we maintained the great principle and the design, we modified the workings considerable. . . . We are called up here and condemned; we want right here to show that there is no ground for our being condemned" (pages 52 and 53, Annual Report for 1878).

Reflects Sentiment

Howard Miller, Secretary of the Union, also made an address that reflects the sentiment of a part of the Brotherhood, as well as setting forth the need of organizing at least something like what the Church Extension Union contemplated. "My dear Brethren," said Brother Miller, "what have we done? In the convention at Meyersdale, what is there that was done, that should follow us here, and bring down the condemnation of the church upon us? I found, when I entered this church of my choice, that there were no facilities for reaching the outposts. There are counties in Pennsylvania where our church has never been heard of; and I hold a letter in my hand from the State of Indiana, that tells me there are twenty-eight counties where they know nothing at all about our doctrines. In the Southern States, going south of North Carolina, where there are two churches, we have not even a single organization, and, to my knowledge, in each of the States but four or five members. In the far away North we have not a single organized church; and we have vast

cities in the United States, and vast countries in other lands, where they do not know that such a body, as that which we represent, exists. I know there is no way to reach this multitude. I feel sure that if this glorious faith of ours were fairly presented, this church of ours might grow in numbers and power until we would take front rank among the ecclesiastical bodies of the age, and be no longer the poor, despised, misunderstood and downtrodden people that we are. I inserted a call in the church papers for an expression from those who felt interested in this subject; and in response to that call I received twenty-five hundred letters from my brethren and sisters and . . . there was not one dissenting voice. . . . Now, in regard to the departure we have made. What do we propose to do? . . . We have all these calls filed away at home, and more than those, amounting to no less than one hundred. Now, brethren, we propose to spread this faith of ours, and incorporated in the constitution of the organization the provision that no man should go forth to represent our doctrines, that did not conform in practice to the established order of the Brotherhood. It is not an innovation; it is not true that its founders ever intended any. If there is any innovation that we are guilty of, it is in standing in the old path, and inquiring for the good old ways. . . . There is a feeling in the Brotherhood that you can not crush out here. It is the love of the Lord Jesus Christ. . . . So the letters come from all over the country. And

The Old Path

what shall we do? Shall we write to these men, to whom I promised a minister, that the church stands as a stone wall between them and their desire? In God's name, No! Let us stand up to it, and say, We will unite our scattered forces in one common cause against sin."

The proposed plan had not the endorsement of any District Meeting, and hence it did not receive the approval it so earnestly and enthusiastically sought. But sentiment was being moulded in the right direction.

Not Approved

During the ensuing year at least one of the periodicals urged the churches to bring queries to the next Conference urging adoption of the plan. This the Elk Lick congregation of Western Pennsylvania did, but Annual Meeting, for some reason, "deferred" action, and mission work continued at a standstill, save as localities or parts of the Brotherhood were doing what they could. At Meyersdale, Pennsylvania, the churches round about had an enthusiastic meeting under the proposed plan and raised over $100.

Protect the Petition

The next year Western Pennsylvania called up and wished to "protect the petition" of the year before, "urging the work of evangelism upon said meeting, and instructing the delegates to use all fair means to have the Annual Meeting accept and encourage said work." In reply to this the following resolution was passed:

That we appoint a committee of five, whose duty it shall be to present a plan that will harmonize with other

plans that have been favored by Annual Meeting and the one now in operation among us; but Annual Meeting shall not be financially responsible for any plan.

A New Plan

At a later stage of the meeting the committee appointed reported the following plan, which was adopted:

1. We recommend this Annual Meeting to appoint five brethren, sound in the faith and fully alive to our missionary interests, to superintend the domestic and foreign missionary work of the General Brotherhood.

2. That those five brethren appoint out of their number such officers (Corresponding Secretary, Treasurer, etc.) as the nature of the work requires.

3. That the brethren be instructed to interfere in no way with any present individual church or District missionary efforts among our Brethren.

4. That Annual Meeting advise that any domestic or foreign mission work of a general nature, like the Danish Mission, now under the care of District Council, be committed to the supervision of this Board.

5. That this meeting recommend that the fund now in the hands of the "Brethren's Work of Evangelism" be committed to the treasury of the Board of the General Conference.

6. That this Board be instructed to proceed no further in its appointments, etc., than the means in its treasury will justify.

7. That the officers of this Board be required to make an official report of their work, its condition, operation and wants, to each session of our General Conference, and that said report go into our regular Minutes.

8. That every church in the Brotherhood be requested to appoint a solicitor in its own congregation, to raise funds for this work and forward the same to the Treasurer of this Mission Board, at least every six months.

9. That this Board be instructed to proceed to its work at once as opportunity permits.

10. That Standing Committee of Annual Meeting be required to fill any vacancy that may occur in the Board from time to time and that its members be elected every four years.

Committee J. W. Stein, John Metzger, Hiel Hamilton, J. D. Livengood, J. W. Fitzgerald.

Danish Mission Transferred

Immediately upon the adoption of the above paper the Conference transferred the Danish Mission to the Domestic and Foreign Mission Board.

The Committee

The committee elected, as provided for in the above, with its organization, was as follows: E. Eby, Lena, Illinois, President; S. T. Bosserman, Dunkirk, Ohio, Secretary; J. Quinter, Huntingdon, Pennsylvania, Treasurer; Joseph Leedy, of Indiana; D. E. Brubaker, of Iowa.

A Working Decision

"A working decision," as some writers had been pleading for, had been passed by the Conference. It had in it all that was needful to go forward with leaps and bounds, even if it was not as complete as the Ogans Creek plan. Did it work? Did missions go forward?

Individual Views

At this point it is interesting to catch the view of different individuals, as expressed thru the different periodicals* owned and published by the Brethren.

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*(These were the days of many papers published in the interest of the church. In 1879 there were eleven, as follows: The Primitive Christian, weekly, and the Young Disciple, weekly, published by Quinter and Brumbaugh Brothers, Huntingdon, Pennsylvania; Brethren at Work, weekly, and Children at Work, monthly, J. H. Moore and M. M. Eshelman, Lanark, Illinois; The Children's Paper, monthly, Henry J.

Ready for Missions

In the January 9, 1879, issue of *Brethren at Work*, Brother S. Z. Sharp thus gives his survey of the sentiment in the Brotherhood: "Looking over the entire Brotherhood, one would hardly discover a single brother or sister who would not like to see more souls brot to Christ and the borders of Zion extended. The church, as a body, has given its approval, and recommends the support of foreign missions as well as the missionary efforts in the several church Districts at home. The general sentiment, prevailing thruout the church in favor of missionary work, may be judged by the expressions from all parts, through our church papers, and the organized efforts in Pennsylvania, Ohio, Indiana, Illinois, Kansas, and Nebraska, and perhaps in other States." He then declares that "the Brotherhood is able to raise $100,000 a year and not feel it." But he laments that there is "too little self-sacrificing spirit among us,—too many who are capable of doing missionary work love the comforts of home. . . . Others, possessed of their thousands of dollars, act as though they did not owe the Lord a cent."

A. J. Hixon would reinforce the preceding and argues that the "obligation to preach the Gospel to all

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Kurtz, Dayton, Ohio; The Vindicator, monthly, Samuel Kinsey, Dayton, Ohio; The Brethren's Advocate, weekly, Daniel H. Fahrney, Waynesboro, Pennsylvania; The Gospel Preacher, weekly, S. H. Bashor and S. Z. Sharp, Ashland, Ohio; The Deacon, monthly, P. H. Beaver, Montandon, Pennsylvania; The Progressive Christian, weekly, H. R. Holsinger and J. W. Beer, Berlin, Pennsylvania; The Home Mirror, monthly, J. S. Flory, Longmont, Colorado. It was a day when the church owned no publication, and when the profits, if there were any, went into individual pockets.)

the world rests upon the churches," and not on the ministers alone. "The ministry is merely an office in the church, subject to the church, and under the direction of the church."—*Brethren at Work, February 3, 1880.*

On the Church

There can be no misunderstanding in L. W. Teeter's view of obligation when he writes: "What shall we do that we may stand justified in the sight of God? The great commission speaks yet with the same stress, as it did when it fell from the lips of Omnipotent authority, 'Go ye into all the world.'"—*Primitive Christian, page 118, 1880.*

Commission Same Stress Now

David F. Eby admitted: "The Brethren know that it is a command of God, and a duty enjoined upon the church, . . . that the followers of Christ were to engage in missionary work. . . . The difference in opinion is on the plan of raising the money and in the ways of spending it." He favored giving the "financial part of the missionary work into the hands of the laity," and he plead earnestly for this on the grounds that "nothing is trusted in their care, consequently they become inactive."—*Brethren at Work, 1880.*

Put Missions in Laity's Care

One has more than usual interest in that splendid "defender of the faith" of the Brethren, in what he would write. R. H. Miller was "western editor" of the *Primitive Christian,* and in discussing the missionary question, relating to the West, wrote as fol-

Splendid Growth

lows: "First, the scattered condition of our Brethren over a large territory of the West; the ministerial help is not well divided or sufficient, which makes many calls for preaching that can not be filled. Second, the efforts of the ministry to convert sinners, and spread the Gospel in its purity, have been very successful." In another editorial the same writer declares that "to come and help us is the theme of many earnest letters."—*Primitive Christian, page 13, 1880.*

Much Said; Little Done

John Forney, in his characteristic and very practical way observes that "there is much said and written and too little done." He recommended that each minister spend his spare time from home appointments in close-by, new points and follow the calls, for they will come and a great work be done.—*Brethren at Work, January, 1880.*

Tells How Divided

As a clear, forcible writer, correctly analyzing a situation, D. C. Moomaw was one above the average in ability. His insight into the situation enabled him to express very accurately the real situation: "A small number of our Brethren do not approve of contributing anything to the sustentation of the missions. Another small number think that the ministry should not pursue any secular occupation but should receive their entire support from the church. The body of the church think that incidental expenses of the ministers and their families should be borne by the churches while in actual service, but when off regular duty they should pur-

sue some secular business in order to support themselves."—*Primitive Christian, page 8, 1880.*

Board's Position Appreciated

As editor and member of the newly-elected Mission Board, James Quinter thus wrote: "Knowing as we do that there is a widespread feeling in our Brotherhood, in regard to the missionary work, and knowing also, that the Board, appointed by the Annual Meeting, will be looked to as promoting this work, we think we appreciate our position, . . . and we will try to do the work that properly belongs to us."—*Primitive Christian, page 203, 1880.*

Dormant System Worthless

In the same issue Enoch Eby, Chairman of the Board, speaks: "Since 1852 the question of greater and more general effort in the Brotherhood, for the spread of the Gospel, has been before our Conference some twelve different times; and every time received its approval and hearty encouragement, and while, in the meantime, there was a steady growth in the interests of the missionary cause among us, no very definite or extensive measure has ever been adopted till our late Annual Meeting. Districts have been recommended to labor in that direction, and many of them have done well, and we are glad to notice a constant growth in the interests of missionary work; and especially were we pleased to see our late Annual Meeting, for the first time, take hold of the reins in good earnest, and adopt a system which, if carried out, and worked up with the enthusiasm that the cause de-

mands, and which becometh the children of God who have the salvation of the world committed unto them, will certainly work well and accomplish much good. But the best system in the world will amount to nothing if left dormant."—*Primitive Christian, page 205, 1880.*

Hints at Objections

Landon West first presses that "the church has in no way injured herself in the work already done or that now is being done." Then he reflects the criticism in his defense of what has been done: "The Danish Mission is said to be too far away, while they say that there are thousands starving for the Bread of Life all around us." Further, "It is costing a good deal, while the work might be done here without cost,—that souls in Denmark are not worth more than souls here." He refers to an organized effort for "city missions" and favors it because "whatever is introduced into the cities, very soon is spread to the country; besides, piety flourished in cities long ago, and it will yet."—*Brethren at Work, March 23, 1880.*

Heartache

With missionary ideals crystallized thru actual contact with the needs of the highways and hedges, Solomon Bucklew cries out: "It makes my heart ache when I see Brethren spend their money for useless things, and when asked for a half dollar to help send the Bread of Life to starving souls, they have nothing to spare."—*Primitive Christian, page 58, 1880.*

Bishop C. G. Lint, a leader in Somerset County,

Pennsylvania, where mission work had some of its strongest advocates, raises the question: "Are we ready for missionary work?" He criticises the lack of unity of faith in the Brotherhood, and declares that "if all the papers now published (see footnote on page 72) by the Brethren would be sent into the same community, instead of conversions there would be confusion."—*Brethren at Work, August 24, 1880.*

Not Ready

Tho defending his paper in 1877, by declaring it to be "a friend to and sympathizer with every lawful effort, put forth in the promulgation of the Truth, tho we may at times be a little more cautious about what we take hold of than some think we ought to be," J. H. Moore now argues with might and main for going ahead: "Yes," says he, "the church of Jesus Christ has always been ready to preach the Gospel. We say we are ready for missionary work because the Master says 'Go' and we are in favor of going till the Book says, Stop. . . . My impression is that nothing would please the devil better than to get our people to stop spreading the Truth. He does not believe in the 'go' but would prefer the 'stop.' . . . To stop missionary work is to invite idleness, and idleness is the devil's workshop. If the church wants to be kept pure we must put her to work. . . . Care should be taken regarding the kind of men sent out in missionary fields. . . . We are glad for the missionary step taken by our late Annual Meeting, believing it to

Church Is Ready

have been just the right thing at the right time."—*Brethren at Work, September 14, 1880.*

Missions a Precursor of Evil

Despairing of the outlook of missions, as being agitated, and intimating that those opposed to missions can not be heard, Silas Thomas, of Philadelphia, speaks thus: "The most of the periodicals among us are persistent in their praise of the new missionary scheme, and in their calls upon the members to further it with their money, while they refuse, point blank, to publish anything in opposition to it or commendatory of the pure old apostolic mode of evangelizing thru which the Brotherhood has attained her present state of prosperity. 'Coming events cast their shadows before them,' and this work of the papers is a sure precursor of what will happen when the missionaries of the new order have taken the field."—*Vindicator, page 228, 1880.*

Money in Missions Destructive

"A. B." would ask, "What right or authority has this or any other writer to say that the Savior demands people to commit property into the hands of men to carry into effect their expensive and ambitious plans. Christ directed the young man to sell his property and give to the poor and the apostles made collections in churches for the poor saints at Jerusalem; but nowhere, in all the New Testament, can an instance be produced that either Christ or the apostles required people to give their money, or make collections to assist in the promulgation of the Gospel. When Jesus Christ sent forth his disciples to preach, he furnished them with no

money, nor did he ever represent it as necessary to promote the kingdom of grace and righteousness on the earth. Whenever money is made an auxiliary for promoting the interests of the Redeemer's kingdom, it becomes emphatically the root of evil and the destruction of true piety, and of every other Christian grace in the church, as experience has abundantly shown."—*Vindicator, page 234, 1880.*

Report of First Board Meeting

Finally, amidst all the diversity of opinion expressed and suppressed, the appointed Mission Board found it convenient to meet December 9 of the same year it was appointed, and the following is a part of the report, given as editorial by Brother Quinter: "All the members of the Missionary Board except Brother Brubaker, of Iowa, being present at the council meeting in the Miami Valley, a meeting of the Board was held on the night of December 9, at the house of Brother Oberholtzer, of Brookville, Ohio. The meeting was harmonious and pleasant. The sentiment was unanimous that, inasmuch as the Brethren have shown a very commendable zeal and liberality in regard to the mission work, both at home and abroad, the work should be pushed and extended as the providence of the Lord may seem to direct, and as openings may occur. Several calls were before the Board and steps were taken to respond to these calls favorably. There was one from Canada, one from Arkansas and one from Minnesota. There seem to be other places opening, and it is the wish of the Board that the Brethren, in the different parts of the Brother-

hood, knowing of any places where there is an opening for the presentation of the Truth as held by our Fraternity, present such places to the Board, with whatever information they may have in regard to such places, and the Board will gladly encourage missionary labors wherever there seems to be a field ripening for the harvest."—*Primitive Christian, 1880.*

Not in Full Harmony

No wonder, in the light of the foregoing, that at Annual Meeting of 1881, held at Ashland, Ohio, a query should appear in "regard to the missionary plan, with its board of directors," etc., declaring "we are not in full harmony" and therefore offer the following:

We ask Annual Meeting of 1881, through District Meeting to recall said decision of last year in which we fear a paid ministry is encouraged, and urge it earnestly upon the Brotherhood to be more actively engaged in spreading the truth amongst us and to all as much as can be done, but in a more simple manner after the pattern and advice of the church as given us heretofore.

How was the work progressing in Denmark during these times of no unity on the home base? But two extracts will be given and, indeed, they are enough:

Borrow from a Stranger

"I often think of the cause in Denmark," writes Brother E. Eby, "and view its success with pleasure. . . . On the other hand, my pillow could bear witness to my sighs and groans, and even tears, when I think that we have a brother there with no extraordinary constitution, and a weakly wife and three children to support, and no work to perform even if

they had time and ability to perform it. And after sacrificing all his time, talent ,and strength, as a servant of the church, and not able to meet one-half the demand for preaching, that he must often be without a cent at his command to buy food for his children, forced as a stranger to borrow money, to pay back as soon as it comes from here; and our delay often wearing the patience of those from whom he has borrowed; and then, when it does come, he may be forced to use it for his own support. These are facts, for we were forced to experience them more or less while we were there."—*Primitive Christian.*

Dark Picture

Indeed, more than a year after the passage of a "working decision," Brother Hope must write, in an open letter, a sad picture of penury to Brother Harley, of Pennsylvania, while acknowledging a direct gift for the work. "Please accept thanks," says Brother Hope. "I am glad that you have it good in America; glad you have enough to eat, and enough to put on your bodies to keep you warm. I am glad, too, that you have carriages and railroads to take you wherever you want to go. Surely, it is all good. I do not think our dear Heavenly Father wants his children to freeze or starve, or his poor ministers to suffer for these things. Neither does he want them to wear themselves out, so that, in a few years, they are unable to attend to their duties and to support their families. Oh, that those blessed with this world's goods would help, not only us, but also the many poor ministering brethren in America and

Denmark! As a missionary, the church dealt fairly with me. Our hardships have mostly been caused by going farther than our means would allow, and by drafts going wrong. If we have suffered for clothes and food, as we often have, it has not been so much the fault of the church as it has been because we would rather suffer than see the cause suffer. . . . You will please excuse me for taking some of your gifts and putting some new clothes on one of our poor ministers, who had only one suit of clothes. He has been wearing some that were more than half worn out. He is not properly clad, and can not afford to get any new clothes. I think it more Christ-like to help such, than for sisters to wear hats, ribbons, or fine and costly clothing. I think if our fashionable members could see our poor ministers, they would feel ashamed and repent. I think if they could see our poor, having just one room, with a clay floor, to live in, a rough, white lumber box for a bedstead, a rough table, and a bench or some two-legged stools to sit on; if they had to sit at their tables with a little dry, hard, black bread, a little American lard, some milk at best, or a little water, and then hear them gratefully offer their fervent prayers to God for his blessings, they would feel it their duty to help them, rather than put finery on their dying bodies. Oh, how often I have gone up on a hill and, looking over our people's houses for miles around, wept like a child in their behalf. Dear Brethren, our sufferings are nothing, compared with theirs, as far as food is concerned."

Strong Pleading

—Primitive Christian, page 280, 1881.

Hardships did not keep Brother Hope from looking after the welfare of the church from every angle. The question of title to property, which was slowly being erected by donations from America, was disposed of in this wise manner: "We consulted in regard to the building and title of the meetinghouse. With common consent it was advised that the property be protected from personal assault or from falling into the hands of dissenting parties. This is done by having the deed furnished with the name of the American Fraternity, who can sell or dispose of it through their missionary, when he is furnished proper credentials through the United States ambassador in Copenhagen. Then, too, the property is protected by the American Government. Should persecution arise, or should a change ever be desired, all we need to do is to give some one else the power to act in the case."—*Primitive Christian, page 77, 1882.*

Title to Property

In spite of the remarkable success in Denmark, compared to the spare support, the cry of suffering and want did not move the hearts of some sincere, well-meaning members, who feared conscientiously the evils of a salaried ministry and felt sure that such missions could not be other than the opening wedge to the flood of corruption that follows the "paid ministry." It is plainly seen in the following query to Annual Meeting of 1882, and the request was granted, too:

Paid Ministry Feared

Whereas there is a tendency, in places in our Brotherhood, toward a salaried ministry, will this District Meet-

ing ask Annual Meeting that there be no specified sum per day, week, month or year paid to ministers on missions, or any other work; but the Mission Board or Committee, having control of funds, may donate to ministers such sums as, in their judgment, their circumstances require?

Grieved and Humiliated

James Quinter was a man of a high, spiritual type, a large vision, full of faith and the Holy Spirit, a self-sacrificing man, whose labors for the church will be better appreciated as his life recedes into the past. His patient efforts among a people, slow to learn the lessons of life and salvation, gave him a poise only equaled by the noble spirit within him. But his heart is grieved over the situation and his pen speaks: "The fact is the Board has been discouraged under existing circumstances. We have felt but little encouragement to labor or to have others labor to extend the borders of Zion while the internal state of the church is what it is. We feel grieved and humiliated to think we would permit the enemy to get such advantage of us as has interfered so much with our usefulness."—*Primitive Christian, page 280, 1882.*

Report of Mission Board 1882

May 25, 1882, all the members being present, the following report was heard and later submitted to the Annual Meeting:

From Evangelists:

John Wise: In Canada, 40 days; Pennsylvania, 16; Missouri, 55; Southern Illinois, 54. Total, 165 days, during which time he conducted 206 meetings and had 18 accessions. He traveled 5,365 miles at an expense of $126.03. Total allowance for expense and time, $350.

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Money received for Missionary Work

1880					
July	7	Ella Williams, Funkstown, Md.	Mem. & Letter 1	10	00
"	"	Anonymous, Indian Creek Church, Iowa	2	8	00
"	21	Leah Replogle, Yellow Creek Church, Bedford Pa	3	10	00
"	24	S. S. Gray, Warriors Mark Huntingdon Co. Pa.	4	50	00
"	27	S. T. Bossman, Sunkirk, O. Eagle Creek Church	5	11	00
"	29	Harrison Burkhart, Ebensburg, Pa	[illegible]	5	00
Aug					
Aug.	10	Middle District, Miami Co. O		5	42
"	"	Magdalene Hock, Shippensburg, Pa	see S. Mission	1	00
"	"	John Kerly, Jos Coventry Church, Pottstown Pa	7	28	00
"	"	Robert A. Boone, Zoar Station, O	see No 4 S. Mission	1	00
"	"	Macoupin Creek Church, Ill.	see No 13 S. Mission	2	75
"	"	Fairview Church and friends, Ohio	8	11	00
"	18	Shannon Church, Ill.	9	14	00
"	"	Black River Church, O.	10	14	15
"	25	Pleasant Hill Church, Ill.	11	15	00
"	25	Jos. F. Emmert, Waynesboro, Pa.	see S. Mission 12		50
"	"	Cherry Grove Church, Ill.	13	13	65
"	"	A. Friend, Everett, Pa	see S. Mission 14 17	1	00
"	"	Chiques Creek Church, Pa.	15	12	00
"	"	Ephrata Church, Pa.	16	5	00
Sept.	4	Stanislaus Church, Cal.	see S. M. 21 17	7	40
"	14	Mt. Vernon Church, Va.	see S. M. 18	6	15
"	"	Spring Creek Church, Pa.	18	14	00
"	"	West Otter Creek Church, Ill.	19	8	90
"	"	Jacob Steel, Hopewell, Pa.	by [illegible]	5	00
"	"	Lavine & Mulendore, Wisconsin.	20	1	00
"	"	Chesnut Grove Church, W. Va	see S. M. 20	1	00
"	16	Wooster Church, O.	21	15	00
"	24	Samuel & Mary Emmert, Md.	22	1	00
"	24	Lewis Kiler & wife, Cal.	23	5	00
"	24	Beech Grove Church, Ohio	24	16	30
"	30	Portage Prairie Church, Ill.	25	7	35
				305	5[illegible]

Fac simile of first page of J. Quinter's cash book, showing first mission receipts received by the General Mission Board in 1880.

D. M. Miller in Minnesota, 4 accessions.
E. Eby and J. W. Trostle, one week in Minnesota.
J. W. Wilt, in Clearfield County, Pa., 4 accessions.
Jas. R. Gish, about three months in Southern Missouri and Arkansas.

Financial

Total receipts for Domestic Missions for the two years, ...		$960.96
Expenditures:		
To Elder J. Wise, time and expenses, ..	$350.00	
To Elder D. M. Miller, expenses only, ..	33.36	
To Elder J. W. Wilt, expenses only, ..	20.00	
To Elder J. W. Trostle, expenses only,	20.00	
To Elder Enoch Eby, expenses only, ..	10.00	
Expenses of Board, ...	47.00	
For tracts sent out by H. R. Holsinger,	2.15	
Expenses for postal cards, stamps, etc.,	5.00	
To Elder Jas. R. Gish, ...	.....	
To Elder J. W. Beer, ...	.....	$487.51
Balance on hand, ...		$473.45

Danish Mission

Receipts:		
For two years, closing to date, ...		$1,800.00
For Brother Hope's family and the poor in Denmark, ...		182.88
		$1,982.88
Expenditures:		
For Brother Hope and family, the poor in Denmark and the spread of the Gospel, ...		1,900.00
Balance on hand, ...		$ 82.88

Three requests from Brother Hope, and endorsed by the Board, were presented to the Conference and it is presumed they were granted.

1. Permiting Brother Hope to rent a hall for preaching.
2. An appropriation to continue the publishing of the Danish paper.
3. For a continuance of funds for his colaborers, for their sustenance and encouragement in the cause in Denmark.

The Pangs of Division

The period covered by this chapter was a stormy one. Its pages, in many instances, are scarred by unkind insinuations, bitter attacks and replies, severe and unbrotherly criticism, much of which should not have found its way into print,—much less in the hearts of our Brethren,—and would not, had it not been that the editors were the owners of the periodicals. As a result of this conflict, Brethren baptized into the same Christ, sheltered in the same fold, but reared under different influences, and hence having different standards,—all seeking what they thot was the highest good in Zion, came to the sad parting that terminated this struggle. Those feeling that they were far in advance, withdrew, and, as they felt, went ahead. Others, convinced that the church was going entirely too fast, dropped off behind; while the great body remained staunch and staid in the faith for which the church so long stood.

Who Knows?

But was the struggle worth while? The heartaches in homes divided as they were,—cleavage between children and parents,—sometimes between husband and wife,—the splitting up of congregations into such small portions that all suffered as weaklings,—was it worth while, when all sought the Lord in doing what they did? Or did many, forgetting their

hearts, and ruled by their heads, try to force results that patient efforts would have accomplished? Who knows?

Divided Today

Some in the conflict were so bitter that in word as well as in heart they said to their brother, "Begone, I will not fellowship with you," or "I withdraw from you." The brother went and the Church of the Brethren of 1880, the beginning of organized missionary efforts, stands today, not a united body, but with the Progressives withdrawn on the one hand, and the Old Orders on the other.

Longing for Reunion

Let the cloak of charity be thrown over the whole period. The historian, passing this way, will stop a moment and drop a tear on the havoc made, and then move on. Most of those in the conflict have crossed over the river, and the others will soon follow, and all of them will be where to be with God means to agree as brethren. A new generation that fought not the battles of this wilderness are now possessing the promised land of precious opportunity, and it will be a glad day, longed for in the hearts of many, when the fraternal bond of "one faith" that once bound us together, again unites us all in Jesus Christ our Lord.

Fishers of Men

Jesus saith unto them, Follow me, and I will make you fishers of men. Matt. 4: 19.

Psa. 132: 16 I will also clothe her priests with salvation: and her saints shall shout aloud for joy.—

Matt. 3: 11 He shall baptize you with the Holy Ghost, and with fire.—

2 Cor. 3: 6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life.

2 Cor. 5: 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—

1 Cor. 9: 19, 22, 23 Though I be free from all men, yet have I made myself servant unto all, that I might gain the more.—I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you.

Prov. 11: 30 The fruit of the righteous is a tree of life; and he that winneth souls is wise.

James 5: 19, 20 Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

Dan. 12: 3 They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.

Mark 16: 15 Go ye into all the world, and preach the gospel to every creature.

V.

The First Decade of Organized Missionary Effort

WHILE the disagreement of the years "eighty-two and three" absorbed the attention of many in the church, there were still many others who were more concerned about the welfare and progress of Zion. The church militant must go on to victory, and not stop because of any loss of strength. The contending forces, having in a large measure withdrawn, the time for earnest labor, along with wise planning, was at hand, and none put more zeal, enthusiasm and care into the work before them than did the Church of the Brethren.

This was seen in the fact that already at the Conference of 1883 "several petitions were presented to the meeting, asking for a plan by which we may have a permanent building fund for building meeting-houses." The papers were referred to a special committee, to formulate a report covering all of them. This committee realized that a question of large possibilities and great usefulness was presented to them,—assisting weak congregations to build houses of worship, and thereby giving permanence and prestige to the work in new places

Meetinghouse Fund Asked For

that could not otherwise maintain their own against the odds before them. The urgency of these petitions, also, in all probability, accounts for church building being placed before missionary work in the name of the new committee,—the General Church Erection and Missionary Committee.

Proceed Cautiously

The committee returned to the meeting the following recommendation:

This meeting sees the importance of something being done in the matter referred to in the queries. But it also feels the necessity of proceeding cautiously in the matter; therefore lays the matter over for one year, for prayerful consideration of the Brethren, and appoints a committee of three brethren who shall, in the meantime, formulate a plan and rules of government, to be submitted to next Annual Meeting for its adoption. Committee, Samuel Harley, Geo. C. Bowman, Jesse Studebaker, Jos. C. Lahman, L. H. Dickey.

Plan for General Church Work

At this same meeting came another paper of larger import even, if its purpose did not get first place in the name of the new committee.

There being a necessity for a more simple and effective system for the purpose of raising means for general church work, we request that District Meeting ask Annual Meeting to adopt the following plan, in harmony with the Scriptures (1 Cor. 16: 1-3; 2 Cor. 11: 8):

1. Let the foreman of each church or congregation throughout the Brotherhood, at the time of holding their church meetings (say at least once a quarter), take up a collection or subscription for general church work.

2. Let the amount so raised be sent up to Annual Meeting by the delegates, or otherwise, and be reported to the Clerk of the Annual Meeting.

3. Then let the Annual Meeting appoint a committee to

whom shall be reported the amount brought up, and to whom all claims or requests for means to carry on general church work shall be made, such as Foreign and Home Missions, assisting in building meetinghouses, or any work that the General Church may be disposed to assist in or do.

4. Said committee, after duly considering all such claims or requests, shall suggest an apportionment of the funds to the different branches of church work, as they may, in their judgment, think best for the furthering of the cause of general church work, and report the same to Annual Meeting before its close, for adoption, rejection or amendment.

5. The Annual Meeting shall appoint a Treasurer to receive the funds sent in, who shall disburse the same in accordance with the instructions resulting from the last preceding clause. He shall hold office until the next Annual Meeting and make his report thereto, accompanied with his receipts.

6. The report of the amount of money sent in from each church to be published in the Minutes.

The committee, appointed to receive the above papers and formulate some plan to be submitted to the Conference of 1884, consisted of Daniel Vaniman, S. S. Mohler, W. R. Deeter, E. Eby and John Zuck.

The report of this committee was the second item of business at the meeting of 1884 held near Dayton, Ohio. The report, which is as follows, was adopted and became the Constitution for the Brotherhood under which a most successful campaign of missions, both at home and abroad, has been, by the mercies of the Heavenly Father, developed during the last twenty-nine years:

A Constitution for Missions

1. We recommend that a committee of five brethren be appointed, living sufficiently near each other for frequent consultation: part of whom shall be lay members, part deacons, and part ministers, and not more than two of either; and this committee shall be known as "The General Church Erection and Missionary Committee."

2. That said committee be nominated by Standing Committee and approved by General Conference, and shall serve for a term of three years, except the members first appointed, two of whom shall serve for one year, two for two years, and one for three years.

3. That said committee shall meet as often as necessary to carry on its work successfully, and shall elect its own officers, make its own by-laws, fill all vacancies that may incidentally occur in the committee and recommend to General Conference for adoption, anything necessary to forward its work.

4. That the object of this committee is, and shall be, to build, or assist in building plain houses of worship, and to send suitable brethren to preach the Gospel, distribute tracts, and to organize and build up churches where there are favorable openings. All expenses, both of the committee and of brethren sent out on church work, to be paid out of the funds collected.

5. That each State District be urged to have some effective church erection and missionary plan of its own to assist weak churches in its own territory to build plain houses of worship, and to preach the Gospel where there are favorable openings; and the General Committee may assist but shall in no way interfere with any building or missionary work carried on by any District or individual church, and any church situated in a State District, in order to get help through the General Committee, must apply to, and build under the directions of the District Committee, and District Committee, unable to meet all such calls, may apply to, and receive help from the General Committee.

6. That the General Committee shall, quarterly or oftener, circulate thruout the Brotherhood, a printed re-

port explanatory of the nature and progress of its work, and shall annually submit a report of all its work to General Conference for approval.

7. That the Standing Committee shall annually inspect, or cause to be inspected, the report of the General Committee, before it is submitted to General Conference, and shall assist the Committee in developing any necessary improvements for advancing the work.

How to Raise the Means

1. Let each member, at all able to do so, give for general church erection and mission work, one cent, or more, if able, each week, according as the Lord has prospered him, upon the principle taught in 1 Cor. 16: 1, 2.

2. Let each congregation thruout the Brotherhood adopt some plan to solicit each member at least twice each year, and receive such offerings and forward the same to the treasurer of the General Committee, who shall receipt for the amount, and report it through the quarterly report, and to General Conference in connection with the amount raised and expended by each State District in their District work.

The First Missionary Committee

The members elected for the General Church Erection and Missionary Committee were as follows: E. Eby and C. P. Rowland, one year; D. Vaniman and S. Riddlesberger, two years; D. L. Miller, three years.

Covering Four Years

At this same Conference the Foreign and Domestic Missionary Board had its last meeting on June 5, closed its business, referred calls to the new committee, and Bro. Quinter, the Treasurer, made a summarized statement covering the four years of its existence:

Treasurer's Report Covering Last Four Years

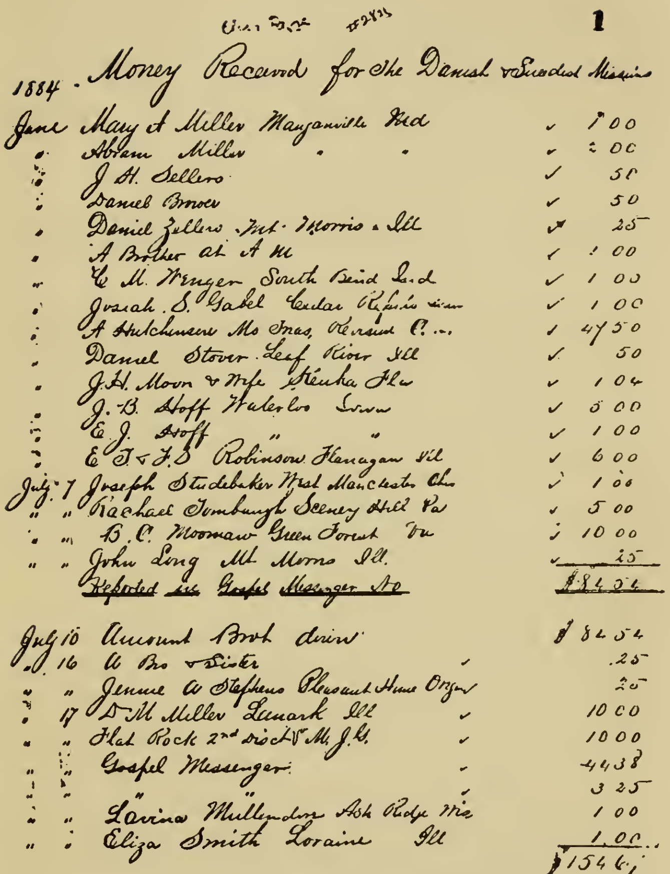
For Danish Mission,	$3,194.29	
For Sister Hope and family,	157.50	
For benefit of young Danish brethren,	62.85	
For benefit of the poor in Denmark,	21.25	
For building of meetinghouses,	2,557.71	$5,993.60
Forwarded to Denmark,	$5,520.00	
On hand,	$ 473.60	$5,993.60

Home Missionary Work

Amount collected for four years,		$1,072.11
Expended,	$756.31	
On hand,	$315.80	$1.072.11

Organization

On June 13, 1884, all the members of the General Church Erection and Missionary Committee met in Mount Morris, Illinois, for the purpose of organization and planning the work in hand. The usual form of by-laws was adopted, the only point deserving notice being that the presiding officer is called "Foreman" instead of "President," the ordinary term. This, no doubt, was done to meet the criticism sent by Northern Illinois, Middle Iowa and Southern Ohio to the Annual Meeting, a few years prior, regarding the "Church Extension Union." One of the points of protest was that said organization "requires a Board of Directors, President and other officials." (See Annual Report, 1878, page 51, under Northern District of Illinois.) Enoch Eby was elected Foreman, Daniel Vaniman, Assistant Foreman, and D. L. Miller, Secretary-treasurer. The Committee decided



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1884 - Money Record for the Danish & Swedish Mission

June	Mary A Miller Maysville Ind	✓	1 00
"	Abram Miller " "	✓	2 00
"	J. H. Sellers	✓	50
"	Daniel Brower	✓	50
"	Daniel Zellers Mt. Morris Ill	✓	25
"	A Brother at A M	✓	1 00
"	C M Wenger South Bend Ind	✓	1 00
"	Josiah S. Gabel Cedar Rapids Iowa	✓	1 00
"	A Hutchinson Mo Sinas Record C...	✓	47 50
"	Daniel Stover Leaf River Ill	✓	50
"	J. H. Moore & wife Steuka Fla	✓	1 04
"	J. B. Hoff Waterloo Iowa	✓	5 00
"	E. J. Hoff " "	✓	1 00
"	E T & J D Robinson Flanagan Ill	✓	6 00
July 7	Joseph Studebaker West Manchester Ohio	✓	1 00
" "	Rachael Tombaugh Scenery Hill Pa	✓	5 00
" "	B. C. Moomaw Green Forest Va	✓	10 00
" "	John Long Mt Morris Ill	✓	25
	Reported in Gospel Messenger No		$84 54
July 16	Amount Brot down		$84 54
" 16	A Bro & Sister	✓	.25
" "	Jennie A Stephens Pleasant Home Oregon	✓	20
" 17	D M Miller Lanark Ill	✓	10 00
" "	Flat Rock 2nd dist V M J G	✓	10 00
" "	Gospel Messenger	✓	44 38
" "	" "	✓	3 25
" "	Lavina Mullendore Ash Ridge Mo		1 00
" "	Eliza Smith Loraine Ill		1 00
			$154 6[illegible]

Fac simile of first page of D. L. Miller's Cash Book, showing record of first mission receipts in 1884 under the new organization.

to hold regular meetings on the first Tuesdays of January, April, July and October. One of the acts of this first meeting was to print the "Plan Adopted by Annual Meeting" and now governing them, in the *Gospel Messenger*. They also decided "that a circular containing the same be mailed to each elder in the Brotherhood."

Urges State Districts

In addition to the plan, the Committee added the following to the circular:

It will be seen, by carefully examining the foregoing plan, that provisions are made for expending as well as for raising money. The State Districts are urged to organize and appoint Missionary Boards, and to carry forward the work in their own territory. It will be noticed that the General Committee can only receive calls for help, and assist in building meetinghouses, thru and under the direction of the District Committee. The wisdom of this provision will be seen at a glance. If a call come from a District to help to build, the Local Committee, being acquainted with the merits of the case, is better qualified to advise than the General Committee can be; and hence the propriety of making a call for help is placed in their hands. The General Committee take this occasion to urge State Districts to organize some effective church erection and missionary plan of their own, and also to appoint District Committees, thru whom calls may be made on the General Committee.

Every congregation in the Brotherhood is strongly urged to appoint a solicitor, whose duty it shall be to solicit each member at least twice a year, and to receive such offerings as he may feel to give to the work of the Lord. By this means all may give and all receive the blessings promised to those who give to the Lord. The Committee feel to commend the readiness and liberality with which the missionary plan has been received by the churches.

Following this is a splendid array of scriptures, under the head "Scriptural Plan of Giving," answering the questions, "Who Shall Give?" "How Much Shall We Give?" "In What Spirit Shall We Give?" and "The Promised Blessings."

Calls Disposed Of

The Brotherhood had not caught the full meaning of the new plan, even if it had been sent to every bishop for careful study, besides receiving other publicity, and the Committee was compelled to refer many calls, addressed to it, to the Districts where they belonged, because they came from organized territory. The Minutes of the first meeting of the Committee say that "calls for help were presented from Denmark, Sweden, Germany, Texas and Oregon; also a call from St. Louis for tracts." But the calls were all deferred because no money was on hand.

Work Reported

At the next meeting of the Committee, held October 7, 1884, in the home* of D. L. Miller, Mount Morris, Illinois, where the Committee continued to meet until 1899, reports were heard from fields and workers as follows: Daniel Vaniman for Texas and Jefferson County, Illinois; D. M. Miller for Minnesota; S. S. Mohler for Texas; W. B. Sell for Northern Missouri; J. W. Wilt for Glen Hope mission, Pennsylvania. Enoch Eby was, at this meeting, asked to take charge of the Texas mission.

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*See illustration.

Call for Workers

The Committee found itself handicapped for workers and so published a call in the *Gospel Messenger* after this manner:

The Committee desires to have the names of faithful brethren who are willing to work in the mission field. Calls are often made and the Committee is at a loss to know whom to send. If they had a list of names to select from, then they could send suitable brethren who live nearest the place from whence the call comes. Brethren who are willing to work for the Master in this way, will please send names and addresses to the Secretary, D. L. Miller, Mt. Morris, Illinois.

First Annual Report

The Annual Report for 1884 and '85 tells of eighteen being added to the church by baptism in Denmark, and three in Sweden; that it takes $1,200 annually to keep the work moving; that Brother Hope desires to return to America at the close of 1886. It was decided that $80.30 be expended to send *Der Brüderbote* into Germany and Switzerland, and the results reported were some letters of thanks. The financial part stands briefly as follows:

Receipts:

For foreign missions, including amount from J. Quinter,	$1,550.39
Received for General Mission Fund,	2,256.98
Total,	$3,807.37

Expenditures:

Denmark, for meetinghouses, etc.,	$1,261.55
Support of Bro. Hope and work,	1,350.00

Returned to Sister Hope, money willed to her and used in mission earlier, ...	$ 500.00	
On home field, Board expenses, etc.,.	440.54	$3,552.09
On hand, ...		$ 255.28

The money received was donated: For the foreign mission by 166 individual donors and 148 churches; for general missionary work by 80 individual donors and 110 churches.

Locate Ministers

At the Conference of 1885 Middle Iowa asked to have "incorporated a clause in the general mission plan that said board shall be requested and empowered to locate, if possible, a minister wherever a prospect or opening is found to build a church of the Brethren." This was granted.

Why Preserved

To one living in the light, enthusiasm and development of missions in the church today, some of these lengthy extracts may seem burdensome and superfluous to this history, yet these very efforts should be preserved and considered, because they outline the sure foundation our fathers laid, on which now the superstructure so grand, rests. This is why the following circular letter to solicitors, prepared by D. L. Miller and E. S. Young, under order of the Committee at its meeting, October 6, 1885, is here given. Note, this Committee put missions before meeting-houses in their address:

To the Solicitors of the Missionary and Church Erection Work, Dear Brethren and Sisters, Greeting:

We address you individually upon the importance of the great work, entrusted by the church into your hands.

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Upon your energy and earnestness, in soliciting aid for the great work of spreading the Gospel, depends the success of the most important mission ever undertaken by the church. Upon your efforts and your labors may depend the salvation of immortal souls. With the hope that you fully realize the importance of the great cause for which we are jointly laboring, we send you this appeal, and kindly ask you to consider the suggestions herein offered.

To succeed well in your work, you will find if you have not already done so, that it will help you very much if you adopt a system in soliciting aid. Whatever plan you adopt, let it take in every member in your congregation, and let it include a personal appeal to each one, laying before all the necessity and the importance of giving to this great work. Do not be satisfied with your labor until you have received the amount from your church asked for by the Annual Meeting, i. e., one cent a week from each member, or fifty-two cents per year. You know how many members you have. If there are one hundred they should give, collectively, $52 per year. One church in Illinois, with a membership of two hundred, gave over $300 last year for missionary work. Loyalty to the church, and a desire to see it prosper, loyalty to Christ, and a desire to see sinners brot to him, will induce every member of the church to give. Remember it is not the large sums that a few individuals may give that will supply the means for the work, but it is the one cent a week that every member ought to give, that will supply money enough to fill every call that is made on the Committee.

Some, we learn, excuse themselves from giving by saying they do not know whether the money will be used judiciously or not. To such you may say the Mission Fund is as carefully guarded as any fund can be. The Treasurer is required to publish a quarterly statement of all money received, so that all may see that the sums sent in by them are properly reported. Then, again, he can only pay out money by order of the Committee, and must take a receipt for what is paid out. There is no chance

for misappropriation here. The funds are as carefully guarded as possible.

Again, no money is paid out in salaries to the Committee, or its officers. The Secretary and Treasurer gave fully one-third of his time, last year, to the work of missions and gave it freely. Actual expenses for stamps, paper, printing, and the traveling expenses of members of the Committee, who live away from the place of meeting, are paid, and every cent of the balance of the fund goes to the mission work. We call your attention to these facts, so that, when excuses like the above are given, you may be able to meet them.

The energetic solicitor will arm himself with the Sword of the Spirit, which is the Word of God. The Word is strong and full of commands to give. 1 Cor. 16: 2 translated literally from the Greek, reads, "Upon the first day of the week let every one put into the treasury as he has been prospered" (Macknight's Translation).

In conclusion, we urge upon you:

1. To implore God to help you in the work.

2. To see all members in your congregation, and, if possible, to get them to give. Do this by appealing to them personally. Go to them; don't wait for them to come to you. Give some of your time to this work, and the Lord will bless your labor.

3. Do not be satisfied until your church has sent in the amount asked for by the Annual Meeting, one cent a week for each member.

4. If you have not already done so, begin the work at once. Remember the time is short, and what we do, we must do quickly. Our race will soon be run. Our opportunities for work will soon be o'er.

May the Lord bless you all with us, and so direct the work, entrusted into our hands, that sinners may be saved, and his great name be glorified!

During the ensuing year, ending April, 1886, the

Committee pushed its work with commendable zeal. The Brotherhood manifested a growing interest, plainly seen in the increased receipts being $849.63, or 27% over those of the preceding year.

Increased Receipts

While the Committee was thus quietly pushing its work, Annual Conference of 1886 had to deal with several questions bearing on the development of missions. In the first place, in 1885, at the Mexico, Pennsylvania, Annual Meeting, there was a public missionary meeting held and a collection lifted, the first outburst of willingness to do something on the part of the brethren and sisters who had long desired to see more missionary sentiment developed at the Conferences. The sisters and brethren had planned a rather quiet meeting, but were persuaded, by influential brethren, to have the meeting in the Tabernacle. Not all, taking part in the program, came up to the standard, for some; the collection was objectionable to others. On the whole, the missionary movement was again somewhat in peril. This is why the Committee of Arrangements for 1886 consulted Standing Committee, and together framed a paper (see Report of Annual Meeting for 1886, page 12), in which they rehearse three points of dissatisfaction and ask Conference "to correct which errors and encourage a healthy growth of missionary sentiment and work in the Brotherhood, . . . that no separate missionary meeting of either brethren and sisters be held at this Annual Meeting. . . . That a missionary

First Public Missionary Meeting

meeting be held immediately after dinner on Wednesday and that the Committee of Arrangements see that proper speakers, to open and conduct the meeting, be secured." This was approved. In answer to a query, later at this Conference, it was decided that "all business or work on the missionary cause must first pass the Annual Meeting in regular order, before it can be introduced in any form at the meeting" (Art. 15, 1886).

City Missions Cared For

A request that cities be placed under the General Board was denied, because "our city missions are being cared for by the Districts in which they fall."

The Committee itself, in order to "secure suitable brethren to send as missionaries, and secure the co-operation of all the churches in the missionary work," petitioned for the following and it was granted:

Let the Missionary Committee of each State District nominate two or more ministers, whose consent has been obtained, to serve as missionaries if called upon, inside of one year, one of whom shall be elected by the vote of the delegates present at District Meeting, and reported to the General Committee, with a statement of his age, degree of office, occupation, and the number, age and sex of his family (Art. 21, 1886).

Endowment

The year closing April, 1887, shows growth and an enlarging vision. The Committee saw great value in securing an endowment, first, because of the assured income; second, because there were many who wished to perpetuate their usefulness by endowing. Hence the following request to Conference of 1887, which was readily granted:

The General Church Erection and Missionary Committee was authorized to accept donations for an Endowment Fund, to be placed on interest and the increase from it to be used in the mission work of the church. The plan for securing and investing said Fund shall be left in the hands of the Committee (Minutes of Annual Meeting, page 447).

Sundry Queries

Before Conference, that year, a number of queries appeared: One to send a missionary to the Mormons of Utah; another to send missionaries to Germany, because from there came the fathers of the church. These two were referred to the Committee. Realizing the great value of the *Gospel Messenger* in spreading the Truth, a request to use mission funds to send the paper where the Missionary Committee thought wise, was granted. While the matter of revision of the Hymn Book was being deferred by the Conference, the Missionary Committee was permitted "to publish a small book for its use in mission work."

Report for 1887

The report for 1886 and '87 shows the missions in Denmark and Sweden doing well, there being 39 accessions during the year. On the home base, work had been carried on in Texas, Dakota, Tennessee, Missouri, and Kansas. The sum of $650 was appropriated to six different Districts, to help in District Missions. Assistance was rendered to help in building six meetinghouses, and 147 accesions were reportsix meetinghouses, and 147 accessions were reported there stands one item of special interest,—Sisters' Mission, $258.66. Following the inspiration of

the public meeting in 1885, the sisters began to form a separate organization for the purpose of raising missionary money. In 1886, Art. 4, Conference decided not to have "Sisters' Missionary Bands," and the amount, here turned over, was the end of a short and hopeful effort on the part of the sisters of the church.

The Committee pleads strongly, in its report, for its "one cent per week per member plan," saying that it would bring $35,000 for its use, greatly needed, too, and "no one burdened," but so far it had not been received.

Incorporation

During the fiscal year, ending April, 1888, the interesting fact developed that already $29,707.50 endowment had been received, though permission to solicit was not yet one year old. It was found that, in order to invest and handle this fund, it was needful to incorporate. Conference granted this and the Board incorporated "not for pecuniary profit" under the laws of the State of Illinois.

Loans on Meetinghouses

The Committee having the right to assist in building meetinghouses, either by loan or donation, or both, decided on the following rules governing loans:

1. Money will not be loaned on a house costing over $1,000.

2. The rate of interest will be five per cent per annum, paid annually, and the loan will be secured by a lien on the house.

3. In no case will the sum loaned exceed $300 on one house.

Review of Last Four Years

In reviewing the last four years, since its organization, the Committee was pleased to announce that "nearly $15,000 has been received and expended for mission and church erection work and the following accomplished: Churches organized, sixteen; houses provided for, seventeen; number received by baptism, 362."

Growth in 1889

Growth was more rapid for the year ending April, 1889, for the total receipts were increased $1,403.79, —an increase of 28% over the preceding year. There were 158 members received by baptism, and two congregations were organized. The Committee was embarrassed, however, because of its inability to secure workers, and this in spite of the two calls preceding and herein recorded. It made an appeal for help. The appeal and suggestions were placed in the hands of Committee, to report to the next Annual Meeting.

Canada Assigned

At the Conference of 1889, by the request of Southern Ohio, the Canada field was placed under the care of the General Mission Board.

Africa Thought Of

While the Committee was in session April 8, 1890, Sister Cassie Beery, now Van Dyke, of Chicago, came before the Board and asked advice about going as a missionary teacher to Africa under the American Baptist Board. How deeply were touched all those present, when it was found out that one in the Brotherhood was thinking enough of the swarthy

people in far-away Africa, seriously to consider going to them, was manifest by many tears on the part of her listeners, as Sister Beery told, in simple terms, the needs of the "Dark Continent" and her opportunity. A friend was organizing a party to work in Africa under the American Baptist Board. And while the Committee wished her God-speed, and promised her any assistance within its power, if she went, she was not accepted because not a member of the American Baptist church. After her marriage to Dr. Van Dyke, they together offered to go to Africa, but as this field was not being considered by the Committee, they were not sent.

At the Conference of 1890 a report was adopted, "securing suitable brethren for missionary work."

Securing Missionaries

Being the last decision on the subject, it is in force at present. It is to be regretted, however, that so few of the congregations interest themselves in providing men for the needy fields, as to hold elections as herein provided. The report is as follows:

1. Let churches, having brethren possessing the necessary qualifications, from time to time hold elections to increase our ministry with the view of meeting the growing demand for preaching the Gospel, both at home and in all the varied localities of the missionary field of the world. And let all ministers, when elected, be advised and urged to hold themselves in readiness, as much as possible, to be used by the church wherever they may be needed.

2. Let the General Mission Board, as often as they deem it necessary, publish the following qualifications necessary for missionaries:

(a) He must be sound in the faith.

(b) He must be able to submit himself wholly under the control and advice of the Mission Board under whose direction he labors.

(c) He must be able and willing to teach and defend the principles of the Gospel and the doctrine and peculiarities of the church, as defined and applied by Annual Meeting, and must manifest the same in his conversation, life and character.

(d) If married, he must have a companion who is to him a true helpmeet, possessing, so far as may be, similar qualifications, and who is ever ready and willing to help him in every possible way to carry forward the Lord's work.

3. Let the several District Meetings each appoint three of their well-established elders, who are known to be favorable to the missionary work of the church, whose duty it shall be to report to the General Mission Board the names of such ministers in their respective State Districts who possess the proper qualifications, and who have proved themselves faithful to the church and efficient workers, and who are willing to be located by, and work under the direction of the District and General Committee. And the above item, if adopted, shall repeal Art. 21 of the Minutes of Annual Meeting of 1886.

4. Let the General Committee give the regular missionaries to understand that they will be furnished with steady employment as long as they prove to be the right men in the right place, and that, while thus employed, they shall be sustained temporally.

Guarded Missions

Once that Conference took hold of missions and saw its blessed results, it carefully guarded the work afterwards. This is seen in the action of 1890, relating to a query protesting against paying salaries to ministers, etc. The answer, while granting the request, says, "But this shall not be so construed as

to prohibit Mission Boards or churches from giving proper support to those laboring under their instructions" (Art. 17, 1890).

Traveling Secretaries

The Committee realized the need of Traveling Secretaries "whose duty it shall be to preach missionary sermons, solicit bequests, endowments and donations," and to help develop its now rapidly-growing work. Conference granted the privilege of appointing such (Art. 26, 1891). Under this provision Samuel Riddlesberger, Daniel Vaniman, I. D. Parker and later S. N. McCann did very successful work, the first increasing the endowment about $50,000 and each of the others about $100,000 or more.

India Considered

The younger members of the church began to take hold of missions and with enthusiastic hearts and outreaching hands they looked towards the farthest ends of the earth. Thus it was that, on October 1, 1892, the Committee had before it a proposition to open a mission in India for the first time. The story of the India Mission, however, is found in a chapter elsewhere in this volume.

Visiting Mission Fields

Closer touch with the fields established in Europe prompted the Board to petition Conference and it so decided "to send an elder once every three years and that his wife should accompany him if possible" (Art. 10, 1892), to visit the churches in Europe. This action remained in force until 1901, when the Committee asked to have the action amended so as "to give the Committee authority to send an elder

and his wife to other foreign fields besides Denmark" (Art. 3, Miscellaneous, 1901). Under this provision D. L. Miller and wife, at their own expense, visited the foreign fields, encouraged the workers, and strengthened the home base. In 1912 the Committee thought it wise to have this decision changed, so as "to send elders to visit the foreign field when it is deemed necessary."

In 1890, at the Pertle Springs, Missouri, Conference, a missionary meeting was held, at the close of which a public offering of $224 was lifted. Since that time the missionary meeting has steadily grown to be one of the most important meetings of the annual gathering. At Meyersdale, Pennsylvania, in 1894, the year the first missionaries were sent to India, the offering at the missionary meeting was $260.88.

Missionary Magazine

In the fall of 1893 D. L. Miller and another brother were appointed to get out a sample number of a missionary paper,—a move in full accord with the plan provided by Conference. Name, *Brethren's Missionary Visitor,* published quarterly. It was an interesting sheet for several reasons. It had no cover, the pages were small,—sixteen in all,—but the sample pleased the Committee and at the January, 1894, meeting it was decided to publish the periodical at the subscription price of 25 cents. It was also decided "that the names of the contributors be printed in connection with the articles, but that the editorials be under the Committee's name." A sufficient number of the first issue were printed to mail a copy to each reader of the *Gospel Messenger.*

In June, 1895, the Brethren Publishing Company, yet held in private ownership, suggested the discontinuance of the *Missionary Visitor* and kindly offered one page of the *Gospel Messenger* for the Board's use. The acceptance of this proposition was deferred, and at the October meeting following the *Visitor* was changed to a sixteen-page monthly. During the year 1896,—the needed funds having been donated, by which the Committee could purchase and own the Brethren Publishing Company, —the same passed into the possession of the church under the supervision of the Committee, as provided for under the plan from Conference. At the September meeting following, the *Missionary Visitor* was discontinued with the current volume, and a page in the *Messenger* used instead. This arrangement continued until April 29, 1902, when the Committee decided "to start a thirty-two page monthly at once, call it the *Missionary Visitor,* in which columns the mission receipts should appear, and that the Editor of the *Gospel Messenger* should take charge of the missionary page of the *Messenger.*

Discontinued and Revived

The monthly was revived with vigor, its visits welcomed by many, and the following year the Committee added to its pages, in the June issue, the Annual Report, thus giving the latter a much larger circulation than it would otherwise have had. Some time after this it was decided to include the subscription price in every dollar donated to the Board,

The Dollar Basis

the magazine to go to the donor or some one he should name. This very decidedly increased the circulation as well as the mission receipts, but a number were receiving the paper who were not interested. Then it was thought best to discontinue the dollar proposition and place the monthly on the regular subscription basis. This was done at the meeting of May 1, 1907, and the effect was that with the new year less than half the number of subscriptions were received and that many expressions of regret for the change came in. At the meeting of February 12, 1908, the *Visitor* was restored to the dollar basis thus far: It was decided to consider the subscription included in each donation of a dollar or more to the general mission work of the Board. This restored its circulation.

Its Usefulness

The editorial management of the *Missionary Visitor* on April 10, 1912, passed into the efficient hands of J. H. B. Williams, Assistant Secretary. The periodical is too well known to need further commendation. It has been a factor in moulding sentiment in favor of missions through the years thus far, to an extent not measured by visible results, for it has stood in advance of the rank and file of the Brotherhood and in this manner has led and inspired.

Summary

For the first ten years of organized missionary work, $66,076.30 was received by the Committee. The first year, $3,407.37, and for the last one of the ten years, $9,873.39, showing a threefold increase. It was a day of beginnings for the Committee,—blessed days, hopeful and growing ones.

The Foreign Work During This Period

During the years 1883 and '84 D. L. Miller and wife made their first visit to the churches of Denmark and Sweden and quickened in the Brotherhood, through letters in the *Gospel Messenger,* a deep interest in the self-sacrificing work that was done there. This was the first of a number of visits they made to this field.

Hope Coming to America

At the Board meeting July 7, 1885, consent was given for Brother Hope to return to America, but the Board instructed him that it "will look to him to have charge and oversight of the mission work in Denmark and Sweden, as the Board feel they can not find any one to fill his place. They also request him to get everything, pertaining to the mission, in as good shape as possible before coming away, and to see to the appointing of brethren, living sufficiently near each other, so that they can have frequent meetings, to take charge of and pay out money as per Brother Hope's suggestion." Evidently his coming home was reconsidered, for at the next meeting, in October, Brother Hope was given "his choice in the matter of coming to America or remaining another year in Europe, the Board preferring, however, to have him stay." At this time Denmark had 95 members and Sweden 30. Brother Hope and family arrived at Mount Morris, Illinois, a short time before October 1, 1886. As a token of appreciation for his self-sacrificing labors in Europe, voluntary contributions from a grateful Brotherhood, amounting to $3,000, were awaiting his arrival. With this a home was bought near Hering-

ton, Kansas. He devoted himself, for the few following years, to evangelistic labors among the Danes and Swedes in Nebraska and Kansas.

C. Hansen had been placed in charge of the work in Denmark, with headquarters at Hordum, in Thy. John Olsson was located near Malmö, in charge of the Swedish work. These brethren gave the cause their best endeavors and it moved forward with considerable encouragement. Brother Hope had made a part payment on a lot in Limhamn for a meetinghouse site, and in 1888 a house* was ordered to be built there.

Limhamn House

The church in Denmark and Sweden met some difficult problems, of which the following is one: "Is it right to send our children to the State church, when they are taught a strange and false doctrine? If not right, what shall we do when both Danish and Swedish laws compel us to give them as much scholastic science as they receive in our state schools? We are poor and can not open schools of our own." Conference referred this query to the Board and it answered as follows: "We recommend that the children be allowed to attend the state schools and that our brethren request of the proper authorities that they do not teach them the state religion. If they insist on teaching said religion, then keep their children at home and let the parents teach them as best they can, suffering, if necessary, for the truth's sake."

Difficult Problems

In the summer of 1891 Brother Hope accompa-

*See Illustration.

nied Brother and Sister D. L. Miller to Denmark and Sweden, where he remained and worked till January, 1892. At the January, 1892, Board meeting $1,000 was appropriated for a meetinghouse at Vannaberga, Sweden. Sister Miller had the privilege of laying the cornerstone while they were in that country.

Back to Europe

In 1894, Denmark had three congregations with 88 members; Sweden had four congregations with 99 members. In the last ten years ninety were baptized in Denmark, and 159 in Sweden. The depletion of the membership has resulted mainly thru emigration to America,—a very difficult problem confronting the Board.

Summary

Laborers Together With God

1 Cor. 3: 9

1 Cor. 12: 6 — There are diversities of operations, but it is the same God which worketh all in all.

John 6: 28 — What shall we do, that we might work the works of God? . . . This is the work of God, that ye believe on him whom he hath sent.—

Philpp. 2: 12 — Work out your own salvation with fear and trembling:

1 Sam. 14: 6 — for it is God which worketh in you both to will and to do of his good pleasure.—

Mark 16: 20 — It may be that the Lord will work with us.

Col. 1: 29 — And they went forth, and preached everywhere, the Lord working with them, confirming the word with signs following.—Whereunto I also labor, striving according to his working, which worketh in me mightily.

2 Cor. 5: 20 — Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—

Titus 1: 9, — Able by sound doctrine both to exhort and to convince the gainsayers.—

Luke 21: 14 — Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

1 Cor. 15: 10 — By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.

VI.

Tract Distribution as a Separate Endeavor

BOOKS are like bombshells,—they can be thrown over walls whose gates are closed," said a certain writer before 1875, as quoted by J. H. Moore in an announcement made on the fourth page of the cover of "Trine Immersion Traced to the Apostles," a splendid pamphlet prepared by him in 1872, when but twenty-six years old.

In those days there was tract distribution,—that is, any one who felt like doing so, could write and publish a tract. The church had not yet put the protection of an examining committee about this avenue of dissemination of the Gospel, and a few writers,—notably W. C. Thurman, a prolific one,—sent forth teachings that, in the mind of the general membership, were full of error. Conference was not unmindful of this condition of affairs, and readily recognized the "strong demand for tracts," properly approved, but seemed helpless, at the time, to provide the protection as is seen in the following:

Teaching Not Guarded

Inasmuch as there exists a strong demand for tracts, advocating the faith and practice of the Brethren, we earnestly recommend a more united effort to carry forward this work, and facilitate the publication and circulation

of works of this character, subject, before publication, to the examination and approval of well-established brethren; therefore we earnestly recommend that the Brethren give this matter an earnest and prayerful consideration.

Answer: Approved by order of the District Meeting, and confirmed by this Annual Meeting.—Art. 29, 1875, p. 328, Annual Meeting Minutes.

Sound Tracts Used

On the other hand, writers who were in sympathy with the views, held by the Brotherhood, put their talent and means into producing and sending forth good, sound, doctrinal tracts, some of which showed careful and exhaustive research, and these were extensively and effectively used, especially in new fields. As an instance of a good list in circulation in 1875, note the following, which were published by J. H. Moore, then at Urbana, Illinois:

Trine Immersion Traced to the Apostles, J. H. Moore, 25 cents; 5 copies, $1.10.

Origin of Single Immersion, J. Quinter, 2 copies, 10 cents.

The Perfect Plan of Salvation; or Safe Ground, J. H. Moore, 15 cents; 10 copies, $1.00.

Campbellism Weighed in the Balances and Found Wanting, J. H. Moore, 2 copies, 10 cents.

Why I Left the Baptist Church, J. W. Stein, 3 copies, 10 cents.

One Faith Vindicated, M. M. Eshelman, 15 cents.

One Baptism, J. H. Moore, 15 cents; 10 copies, $1.00.

True Evangelical Obedience, J. W. Stein, 20 cents.

Judging from the titles in the above list, the demand was for tracts defending the doctrines and practices of the Church of the Brethren, in distinc-

tion from other denominations, rather than calling on men to repent because God loves them. Yet one dare not conclude that the message of love was omitted even if it did not appear in tract form. The very sacrifices the ministry made, in bearing the Gospel, were usually proof enough to the sinner that God loved him while, at the same time, he heard good, sound doctrine, based upon plain gospel teaching.

A Tract Association

Some time in 1876 a Tract Association was formed, with headquarters at Lanark, Illinois, because in the *Brethren at Work,* January 1, 1877, the Asociation made the following report of money received:

Lemuel Hillery,	$ .25
Jas. R. Gish,	10.00
Coventry Church, Pa.,	2.60
John Y. Snavely,	5.00
Simon Muntz,	.25
Noah Blough,	3.00
James Wirt,	.25
John K. Olinger,	1.00
C. C. Root,	1.15
Previously reported,	321.75
Total,	$345.25

In January 2, 1879, of the same publication, M. M. Eshelman, secretary of "The Gospel Tract Association," in making his report says: "It is now a little more than two years since the organization of the Gospel Tract Association, which fills an important position in sounding out the Gospel to those unacquainted with the faith and practice of the

Brethren." A report is made, perhaps covering the preceding year, tho not so stated, after this manner:

Printing fund,	$301.30
Distributing fund,	134.20
Amount contributed for pamphlets,	48.17
Amount now appropriated,	40.00
Balance of distribution fund on hand,	46.03

He states that all donations of $5 and over go into the printing fund while all under that amount are used in the distributing fund. In the same issue appears an announcement of pamphlets for free distribution "not among the members of the church, but in waste places."

Board of Directors

Up to September 8, 1879, there is no hint of a Board of Directors, or persons responsible for this tract work. But at that date this heading appears in one of the periodicals:

THE BRETHREN AT WORK,
Edited and Published Weekly
By Eshelman and Harrison,
General Agents for
The Brethren at Work and Tract Society.
Enoch Eby, Lena, Illinois; J. S. Flory, Longmont, Colorado; S. T. Bosserman, Dunkirk, Ohio.

A Plan Commended

Nothing is said as to the character of the organization or what relation the brethren named sustain to it, but in a few weeks J. S. Flory writes, commending the plan: "First, because all have an opportunity to work together, and each donor can manage the dis-

tribution of the amount of tracts he is entitled to. Second, every donor becomes a colporteur and thus the tracts will be distributed from many points. Third, the donations never become exhausted." As the months go by such names as the following are added to the list in the above announcement: Daniel Vaniman, D. B. Gibson, Joseph Hendricks, John Metzger.

Some Idea of Activity

In its report in 1882, the Foreign and Domestic Mission Board has one item of expenditure for tracts, showing that some were being used by that organization, but who wrote them and how many were used, is not intimated. This gives some idea of the activity there was in publishing and distributing tracts, as conducted with more or less vigor up to 1885, when the Brethren's Book and Tract Work was formed. During the period just covered there seems to have been no basis available on which to estimate the amount done.

The Plan of 1885

There was no dissenting voice when there came before the Annual Meeting of 1885 a query to provide for a Brethren's Book and Tract Society, accompanied with a well-matured plan,* prepared by Enoch Eby, David E. Price, Joseph Amick, S. Z. Sharp and D. M. Miller, a committee of able bishops appointed by

*Statements made above are based on the Annual Report for 1885 Conference, page 37 ff. D. L. Miller, writing from memory on June 11, 1913, says, "Daniel Vaniman wrote the Tract Plan as it passed Annual Meeting, with one or two minor amendments. It may have been this way, since I have read the report: The Committee appointed asked Brother Vaniman to meet with it, for he was there and I was there. We met in the Gospel Messenger office, in Mt. Morris. Brother Vaniman should have credit for preparing the plan."

the District Meeting of Northern Illinois and Wisconsin. The District of Southern Illinois was there also, with a similar query but no plan. The discussion brought out nothing save concern that no tract save those, carefully examined from a doctrinal standpoint, should be circulated. The plan is as follows:

Art. 1.—This Committee shall be called the Brethren's Book and Tract Committee; and shall have for its object the dissemination of the principles of the Gospel of Christ, through the distribution of tracts and other publications, both in this and foreign countries; in families, in cities, towns, and country; in cars, depots and reading rooms; on board of outgoing and incoming vessels; in short, everywhere as means for publication and facilities for judicious dissemination can be secured.

Art. 2.—The Standing Committee of Annual Meeting shall nominate and Annual Meeting approve and perpetuate, an Executive Committee of six members, living sufficiently near each other for frequent consultation: to serve for a term of three years, except the members first appointed, two of whom shall serve one year, two, two years, and two, three years. Said Committee shall select its own officers, make its own by-laws, procure and distribute tracts, and other publications upon best available methods; fill all incidental vacancies occurring in the Committee; inform Standing Committee each year whose time has expired, and make an annual report of its work, including receipts and expenditures, with all necessary suggestions to Annual Meeting through Standing Committee, which shall inspect, or cause said report to be carefully inspected.

Art 3.—The fund of the Committee shall consist of bequests, free-will offerings, money received on life interests and from sale of publications.

Art. 4.—In order to promote the object of the Committee, each church in the Brotherhood is hereby requested

to appoint one or more home agents to solicit aid, and assist in distributing the publications of the Committee. The home agent shall forward the means to the Treasurer as collected; fill out blanks furnished, and present them quarterly to the church for approval and then to the Corresponding Secretary of the Committee.

Art. 5.—Each church shall be entitled to draw any of the publications of the Committee thru her home agents, equal in value to half the sum paid during the year. All claims for publications not presented during the year shall expire May 1 of each year.

Art. 6.—Any person, paying at one time twenty or more dollars to promote the object of the Committee, shall be entitled to draw annually from the Committee, a printed report of its work, and any other of its publications to the value of one dollar for each twenty dollars paid.

Art. 7.—The Standing Committee shall nominate, and the Annual Meeting confirm, a committee of five faithful and well-informed brethren whose duty it will be to examine and approve all works to be published and distributed by the Committee.

The Committees

The six members for the Executive Committee appointed as provided for in this plan, were as follows: S. D. Royer and S. W. Hoover, three years; Adam Minnick and B. F. Miller, two years; Jacob Hepner and Samuel Bock, one year.

The Examining Committee named was Enoch Eby, R. H. Miller, Landon West, B. F. Moomaw and S. S. Mohler.

August 4, 1885, the Executive Committee met in the Salem Church, Montgomery County, Ohio, and completed the following organization: S. W. Hoover, Foreman; J. A. Hepner, Treasurer; Samuel Bock, Secretary. They framed and adopted by-laws, very simple and adequate for their needs. The

most important item in them is, that the Committee would meet quarterly on the first Tuesday of August, November, February and May, beginning the session at 10 A. M. On August 13 the Committee met in S. W. Hoover's home, near Dayton, Ohio, a place where many Brethren, thru the years, used to gather. Three thousand copies of a small pamphlet, setting forth the Constitution from Conference, By-laws, Order of Business and an "Address to the Elders, Ministers and Members of the Brotherhood," were ordered printed and distributed. The address is worthy of place in this record and is as follows:

An Address to Members

Dear Brethren and Sisters:

We, your committee for the publication of Books and Tracts, send greeting, with a statement of the objects and work now before us.

And now, having begun our part of the work, and seeing that the field of labor assigned us by the Brethren, and to all of us by the Master, is so very great, we ask the assistance of all, that the efforts may be a success.

Knowing that we, as a body, possess all the classes needed for the work,—have those who are competent and willing to write of the faith and work of Jesus, those, too, who are able and willing to bear the cost of putting it forth, and those also who are anxious and waiting to carry it to the world, it is proposed by the act of the late Annual Meeting, at Mexico, Pennsylvania, to bring all these helps together into active service.

The object of this work is to bring before the world, at small cost, the Gospel of Jesus Christ with all its peculiarities. We name here the more prominent ones, that all may see the class of matter to be sent forth:

Preaching the Gospel of Christ.

Repentance from Dead Works.

Faith Toward God.

Baptism by Trine Immersion, and for the Remission of Sins.

The Laying on of Hands.

The Office and Gift of the Holy Spirit.

The Rite of Washing One Another's Feet.

The Lord's Supper.

The Communion of the Body and Blood of Christ.

The Salutation of the Holy Kiss.

The Doctrines of Peace and Holiness.

Nonconformity to the World in Its Various Sinful Customs, etc.

Anointing the Sick and, in Fact, All the Doctrines, Commandments and Promises of the New Testament.

Feeling that each brother and sister can do a part, we ask, yea, we would urge it, that each of the churches in the Brotherhood, will, without delay, appoint a home agent (see Minutes of A. M., 1885, No. 7, Art. 4) to solicit aid for this work.

Trusting, too, that all members will feel it a duty to comply with the request of Annual Meeting and, above all, with the command of Jesus, therefore, we, your committee, in view of all these things, would now appeal to each one and to all, to aid in the work in whatever way they can.

Let those who will and can give, to aid the work, do so —and all can give something—feeling assured that their gift will be used for the Master's Name.

Let those who can distribute the publications of the committee to the world, come into the work and help. Let each one feel that he can and will do a part to aid the coming of that kingdom over which Jesus will reign and which at last is to fill the world.

Result of Publicity

As a result of this publicity, as well as what was said thru the columns of the *Gospel Messenger,* the Work received funds as follows:

From churches,	$176.18	
From individuals,	23.40	
From individuals not members,	165.50	$365.08

It would appear that the Examining Committee did not meet the first year and so there was no money expended for publishing tracts. The following expenditures were made:

Publication of pamphlets, stationery, postage, etc.,	$ 75.58
Balance on hand,	289.50

Decided Activity

The Report made to Annual Meeting for 1887 showed decided activity on the part of the Committee. S. D. Royer, a member of the Executive Committee as long as the organization continued, says in 1913, "D. Vaniman gave us the first tract, 'The House We Live In.'" "Golden Gleams," a series of scripture selections on different subjects, printed in large type on large sheets and bound together, suitable to hang on the wall of a home, was issued and found a ready sale at 75 cents each. Of this 750 copies were sold the first year. D. L. Miller's "Europe and Bible Lands," Quinter's "Trine Immersion," "Classified Minutes of the Annual Meeting," "Close Communion," by Landon West, were among the books advertised at the close of the second fiscal year. In addition they were also prepared for the following:

Pamphlets

Path of Life.
Sermon on Baptism.
Glad Tidings of Salvation.
Life of Eld. Samuel Weir (colored).

Tracts

The House We Live In, in English, Swedish and Danish languages.
Plan of Salvation.
Turn to the Right.
Come Let Us Reason Together.
Paul Wetzel's Reasons, etc., in German.

One-page Leaflets

Saving Words.
Right and Wrong Way.
Pause and Think.
What Do We Need?
Why Am I Not a Christian?
Evils of Intemperance.
Lost Opportunities.
Kiss of Charity.
Christ and War.
The Bond of Peace.
Are You a Christian?
The Brethren's Card.

The publications sold and distributed are as follows:

Golden Gleams,	750
Tracts, books, Messengers and Brüderbote,	43,850
Total,	44,600

The number of publications they had bought and printed is stated thus:

English

Golden Gleams,	1,000 copies
Books and pamphlets,	1,600 copies
Gospel Messengers, Missionary Number,	5,000 copies
Tracts,	59,000 copies

German

Der Brüderbote, Missionary Number,..... 1,000 copies
Tracts, ... 2,000 copies

Swedish

Tracts, ...13,000 copies

Danish

Tracts, ... 6,000 copies

Total, ...88,600 copies

The financial statement for the year ending May, 1887, shows as follows:

Balance from preceding year, ...		$ 289.50
Donations from churches, ...	$481.63	
Donations from individuals, ...	58.80	
Cash memberships, ...	40.00	
Sale of tracts, ...	44.05	
Sale of Gleams, ...	272.00	
Sale of books, ...	77.17	$ 973.65
Outstanding accounts, ...		220.64
		$1,483.79

Expense

Printing bills and books, ...	$743.24		
R. R. fare, freight, stamps and sundries,.	116.15		
		$859.39	
Outstanding accounts, ...	$220.64		
Cash on hand, ...	403.76	$624.40	$1,483.79

Endowment, ...$3,200.00

The above amount of endowment was in response to an appeal for a permanent endowment of which the following is a part:

To make the work and its mission effectual, the expenses will, of necessity, be constantly enlarged, as the demand for publications is increased, and to the extent that it can not be expected that the sums alone, obtained each year, as donations from churches and individuals, will for any certain length of time be sufficient to support the work, and meet fully its requirements, as indicated by the present rate of increase.

To meet this want both the practicability and desirability of a "permanent fund" was suggested as the basis from which to draw an annual income called the "endowment fund," the utility and benefits of which this tract is more particularly intended to show, and the support that a sum of money, or its equivalent, will give an institution, when it has been permanently appropriated.

The person bestowing or settling an endowment on the Brethren's Book and Tract Work, becomes an endower and benefactor to the cause of Christianity, and the "Work" draws support therefrom for all time to come.

A sum of money or its equivalent, so placed, is under the control of the Executive Committee, which is perpetuated by Annual Meeting, and can never be expended, but becomes a source of permanent support, the revenue or income from which only is to be expended in the publication and distribution of books, tracts, etc., of the German Baptist Brethren Church, as provided by the constitution of the work.

Twenty dollars constitutes one life membership and entitles the person to draw annually, during his or her natural life, one dollar's worth of books and tracts, and such sum is at once placed to the endowment fund and put out on interest.

An endowment note given for twenty or more dollars, bearing interest at the rate of six per cent, same payable annually and becoming due and payable in any given number of years or at death, also entitles the person to draw annually one dollar's worth of publications for each twenty dollars of such obligation.

A person settling a legacy on the work by giving a be-

quest note, becoming due at death, but without interest, also becomes an endower, but is not entitled to draw any publications, for the reason that it does not derive any benefit therefrom until after the decease of the person and the money is paid.

A certificate, showing the sum contributed by the individual, whether in cash or by endowment note, is sent to each endower upon receipt of same, and which becomes his or her order upon which to draw annually publications as above stated.

The Tract Work is an institution and creature of the church, and, as such, its auxiliary and help for the extension of its doctrine; and, like all other missions of the church to promote the cause of Christ and his kingdom, to save souls, it is entitled to receive both moral and financial support from its members.

To look at the matter in none other than a purely business light, it will become manifest that this permanent fund secures to the work an air of independence by providing a perpetual income, to be secured in no other way, and will, we believe, within the brief period of a few years, in a great measure, obviate the necessity of making so many and repeated calls on the church for aid.

This particular feature alone will give it favor with our brethren and sisters, and all well-disposed persons, and which, too, is in perfect harmony with the gospel instructions of free-will offering as the Lord has prospered. Printed blanks sent upon application.

Tract Distributers

It seemed good to the Executive Committee to employ special tract distributers, who went from home to home in city after city where there was no Church of the Brethren and left tracts wherever they would be received. In this manner the number of tracts sent out by the Committee grew very large. It also took time for a distributer to go over a city in this way, and usually the worker sought to organize a

Sunday-school, and arrange for preaching. In some instances this resulted indirectly in the organization of a congregation. The Reading congregation in the Eastern District of Pennsylvania is an instance in hand.* No doubt there are other places, similiarly started, could the thread of influence be followed as the Father in heaven knows it. On the other hand, when the work of a distributer was not followed up by suitable preaching and pastoral care,—as it was not, in a number of instances,—as far as human eye can trace, all was lost. Among those who were active and successful tract distributers, giving their entire time to the work, should be named Ella Raffensberger Webster, Martha Click Senger and Eliza J. McGachey. J. M. Neff, L. H. Eby, Daniel Shively, J. B. Priser and Jas. Quinlan, besides many others gave part time and distributed many tracts.

Bound Volume of Tracts

In 1892 the Tract Work issued, in bound form, a complete set of tracts and pamphlets, which found a ready sale in the few years that followed; but as the new tracts were published in a different-size page later, no new edition was published.

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*In writing of this congregation David Kilhefner, of Ephrata, Pennsylvania, under date of May 6, 1913, says: "She (Ella Raffensberger Webster) left here for Reading where, at the time, lived only five members, with no services of any kind. She went to work distributing tracts and worked hard, and soon had a Sunday-school organized. They met in an old vacated meat store. With some opposition and untiring effort she succeeded in having the brethren come in and organize a church. The Mission Board (District) then employed her to distribute tracts and do mission work for some time with good success. . . . I know she did a noble work in Reading, in making the doctrine of the Brethren known in that city by distributing tracts from house to house."

Summary for Nine Years

A summary through the years, tabulated as far as possible, may be of interest and worth preserving. In the following table, endowment in any form and "cash memberships," are not included.

	CASH.		Bibles, Books,	
	Received.	Expended.	Gleams.	Tracts.
1886, ...	$ 365.08	$ 75.58	.....	.....
1887, ...	953.65	859.39	750	43,850
1888, ...	1,678.12	1,655.73	1,002	99,550
1889, ...	2,157.98	1,757.49	998	120,150
1890, ...	2,598.05	2,215.93	991	220,620
1891, ...	2,611.19	3,170.94	808	222,700
1892, ...	4,925.41	3,220.57	1,282	432,308
1893, ...	4,174.04	4,594.59	*1,000	*400,000
1894, ...	4,010.55	3,668.20	*1,000	*375,000
Total, ...	$23,474.07	$21,218.42	7,831	1,914,178

Besides the above, an endowment fund in the form of cash and pledges had been gathered, amounting to $64,884.93. Not all of the pledges have been paid, however. The actual cash endowment, at the close of the fiscal year of 1894, was $9,120.00.

The Report for 1893 further states that "upon the whole the work presents many encouraging features. Missionaries have been employed in a limited way, who have made house-to-house visits in towns and cities and country, distributing tracts and offering Gleams and books, and talking up the interests of the good cause with encouraging results. This branch of the work is practically un-

*Estimated, because in Report for 1893 appears the general statement that "the number of publications sent out the past year is somewhat less than the year before."

limited in its application and should be greatly encouraged both at home and abroad."

Tract Examining Work

The Tract Examining Committee had no small task before it, in 1886, when they met to pass on the work in hand. In the first place the church has always prided herself on having no creed save the New Testament, and on its interpretation she has always held herself open to new light. The work of the Tract Examining Committee then was, to pass on manuscripts in the light of interpretation prevailing at the time in which the work was done. For instance, a tract on feet-washing, while the double mode was used, would be viewed differently after the single mode had become the general custom. The Committee consisted of representative men, and little or no fault has been found with what has been passed. That which was not "sound doctrine" has not come into print, and such tracts have not been offered to the public in any other manner.

Only Doctrinal Tracts

An early rule of the Examining Committee was to publish only tracts on those doctrines for which the Church of the Brethren had especially stood. The Committee reasoned that other kinds of tracts, of a general nature, could be secured from various sources, and there was no need to publish miscellaneous ones. This narrowed the field to some extent. The Book and Tract Work was organized during a period when close denominational lines were drawn, when many debates and discussions

over differences of interpretation of the Bible were being held with representatives of other denominations. The call for what might be termed "evangelistic tracts" was comparatively small.

A Great Change

During the last twenty years there has come a great change in sentiment, and the demand has been stronger for tracts of an evangelistic nature. Discussions are fewer. Daniel Vaniman's motto, at the beginning of his tract, "The House We Live In," namely, "Don't pull other people's houses down; build a better one by the side of theirs and invite them over," had a great influence upon the minds of the thoughtful. And instead of debate and dispute there has been the spirit of love and kindness,—a seeking in how much there is agreement. This has brought the need of evangelistic tracts to the fore, and by degrees they are coming into use.

Tracts in 1894

Before closing this chapter, a list of tracts advertised for circulation in 1894, when the Book and Tract Work ceased as a separate institution, is given, so as to compare with the list put forth in 1887. The catalogue lists the following tracts and pamphlets:

Class C

Tracts, Revised and Improved

No.		Per Hundred
1.	The Brethren or Dunkards,	$1.50
2.	Path of Life,	4.00
6.	Single Immersion,	1.00
8.	Trine Immersion Traced to the Apostles,	6.00
9.	Christian Baptism,	2.00
12.	Ten Reasons for Trine Immersion,	1.25

15. Salvation or Safe Ground, ... $2.00
16. The Sabbath or the Lord's Day, ... 2.50
17. Secret Societies Incompatible with Christianity, .. 1.50

Class D

Tracts in This Class, at 60c per 100, Contain Eight Pages.

1. House We Live In, ... .60
3. Come, Let Us Reason Together, ... .60
4. The Atoning Blood of Christ, ... .40
5. Intemperance, ... .60
6. Plain Dressing, ... .60
7. Which Is the Right Church? ..... .60
8. House We Live In (Swedish), ... .40
9. House We Live In (Danish), ... .40
10. Design in Baptism, ... .40
11. What Shall We Do with the Commandments of Jesus, ... .40
12. Christian Giving, ... .40
13. The Lighthouse, ... .60
14. Close Communion Examined, ... .40
15. Christian Salutation, ... .60
16. Modern Skepticism, ... .60
17. Vocal and Instrumental Music in Worship, ... .60
21. House We Live In (German), ... .40
22. The Prayer Covering, ... .60
23. The Lord's Supper, ... .60
28. The Bible Service of Feet-washing, ... .60
29. Communion, ... .60
30. Are Christians Allowed to Swear? ..... .40

Class E

4. Why Am I Not a Christian? ..... .20
6. Christ and War, ... .20
15. Gold and Costly Array, ... .20
16. The Brethren's Card, ... .20

For a table of the members of the Executive Committee and each one's term of service see Appendix A. For a brief biographical sketch see the biographical section of this book.

As early as 1889 a petition came to Conference, asking that the "General Church Erection and Missionary Committee and the Book and Tract Work be controlled by one Committee; and that the soliciting be done by one solicitor." It was apparent that two sets of workers in the same congregation was bringing confusion. To the petition was given this answer:

Consolidation Desired

> Annual Meeting deems it best to postpone the question of merging the above Committees into one until the question of transferring the Publishing interests to the General Brotherhood is determined. In the meantime we think it proper to have one set of solicitors if the churches prefer.

Later the same question of consolidation came up, and in 1891 the Committee appointed reported a plan to consolidate, and deferred its passage till 1893. At this Conference the two were merged into a new Committee and the history of the Tract Work will be followed further, under the history of the new organization.

VII.

Nineteen Years of Missions in India 1894 to 1913

THE opening of a mission in some new foreign field is no small task. That task increases rapidly when the members of a Missionary Board,—thoughtful and prayerful as they may be,—are themselves strangers to the land in question. The how, the where, and the "wherewith," usually are perplexing to the wisest. Doubts, fears, caution, prudence, and wisdom all help to retard progress,—not that the members of a Mission Board are anti-missionary but that they are not sure of the way. Then God works, too; perhaps not so much in this delay as in working through other hearts and minds more hopeful and trustful,—through those who would rush in where those of larger experience hesitate to go, and finally, through much travail of soul and amidst many questionings, a great new work in a new mission field is decided upon.

A New Field Perplexing

The General Mission Board never undertook an important step hastily; and to that very fact, perhaps, is due the substantial growth of the missionary movement, as well as her hearty support in the Brotherhood.

Board Not Hasty

Unusual interest clustered around the meeting of the Committee October 4, 1892. It had been noised about a little that at this meeting the subject of India Missions was to be considered. The record says: "At this point J. H. Moore and Sister D. L. Miller came in, to be present at the discussion of the India Mission question, and the Board dropped unfinished business and proceeded." The members of the Board at this meeting were D. Vaniman, D. L. Miller, J. L. Miller, J. W. Price and L. A. Plate. What the speeches were, pro and con,—if there were any "cons,"—perhaps is forgotten. What the Board had before them, and were prayerfully weighing, is reflected in this record: "Brother Wilbur B. Stover presented a proposition to go to India as a missionary." The Waynesboro congregation of Pennsylvania was in mind and pocketbook standing behind Brother Stover's offer, to the extent of assuring the Board of about $800 towards his support.

First Congregation Offering Support

Wilbur B. Stover, at this time, was a young man of twenty-five summers, full of vim and with many missionary possibilities wrapped up in him undeveloped. Waynesboro congregation, knowing his parentage, and herself always aggressive in evangelistic ways, took afire by Brother Stover's missionary idea, which had been born into his heart while in school at Mt. Morris, the years just previous. While an active and stirring member of the church, Brother Stover had not yet seen the need of conforming

First Applicant

in every part to the order in dress. But now, that he was offering himself as an ambassador of the Lord Jesus Christ for the Church of the Brethren in foreign lands, this naturally became an important issue in his appointment. Hence one is not surprised to read the action of the Committee, at the close of its deliberations: "That, in view of the proposition made by the Waynesboro congregation, to assist in sending Brother Wilbur B. Stover as a missionary to India, the Committee agrees to send him on the following conditions: First, that he conforms fully to the order of the church in dress. Second, that he agrees to remain at least five years, subject to and under the direction of the General Mission Board." The Foreman, Daniel Vaniman, was to write fully and explain the conditions, while the Secretary hastened to the telegraph office to send this message, "Go this fall on conditions. Letter explaining coming from Vaniman."

Mother Congregation

Brother Stover was, at the time, pastor of the congregation at Germantown, Pennsylvania, and the Committee, not unmindful of what the loss would mean to that little mother congregation of the Brotherhood, in taking away her pastor, "recommended that G. N. Falkenstein, of Mt. Morris, Illinois, take his place." Thus ended the deliberations of the first Committee meeting on the India Mission question.

For some reason Brother Stover did not go. Had he gone at this time, perhaps he would have had to go alone; for there was no one ready to go with him.

Perhaps an Unseen Hand blocked the way. Anyhow, at the Committee meeting in January, 1893,

Did Not Go

"Brother Vaniman reported he was unable to give any definite reason why Brother Stover failed to go."

At a special meeting of the Committee, held February 27, 1893, called, perhaps, on account of a critical situation at Washington, D. C.,

Others Accepted

"the question of opening up a mission in India came before the Board in the form of Albert and Alice Vaniman, of McPherson, Kansas, offering themselves to go to heathen lands, wholly under the control of the Board." The Board did not act hastily. After a long discussion it decided to adjourn till morning and each member was instructed "in the meantime prayerfully to consider the question." Upon convening the next morning "it was decided to accept Brother Albert W. and Sister Alice Vaniman as missionaries to India," and at once publish in the *Gospel Messenger* the following "official call":

The Opening of an India Mission

At a meeting of the General Missionary Committee, February 28, the pressing need of a mission in India was presented, and after prayerful and careful consideration, the Committee decided on the following:

1. That steps be taken towards opening a mission in India.

2. That Brother Albert W. and Sister Alice Vaniman, having offered themselves to labor in a foreign field, wholly under the control of the Committee, their application was accepted.

3. That the Committee desires to send another suita-

ble brother and his wife, or a brother, or a sister, as circumstances direct, to accompany them.

4. That the Committee will need means to carry on this work, and now calls upon the Brotherhood for contributions. It is necessary, to carry out the present plans, that sufficient funds or a guarantee for the same, be in the hands of the Committee by Annual Meeting.

5. That the Board proposes to have the missionaries sail about October 1, 1893.

6. That all money for this work should be designated as " India Missions " and sent to the Secretary of the Committee, Mt. Morris, Illinois.

7. That the Committee suggests that all the churches and Sunday-schools in the Brotherhood hold special collections for this work on the first Sunday in May, or as near that time as convenient. There will also be an opportunity to contribute at Annual Meeting.

8. That applications with full particulars from members desiring to accompany Brother and Sister Vaniman, should be in writing and in the hands of the Secretary no later than time of Annual Meeting.

9. That the following are the qualifications for missionaries:

(a) They must be sound in the faith.

(b) They must be willing to submit themselves wholly under the control and advice of the Committee.

(c) They must be able and willing to teach and defend the principles of the Gospel, and the doctrines and peculiarities of the church, as defined and applied by Annual Meeting and must manifest the same in their conversation, life and character. If married, the missionary must have a wife who is to him a true helpmeet, possessing, so far as may be, similar qualifications, and who is ever ready to carry forward the Lord's work.

(d) The Committee agrees that such missionaries shall be furnished steady employment, so long as they prove to be the right members in the right place, and while thus employed they shall be supported. An itemized re-

port of expenses is to be submitted to the Committee quarterly, by all missionaries in their employ.

The above is to be signed by both the Committee and those who go. By Order of the Board,

Daniel Vaniman, Foreman.

At the next meeting, May 21, 1893, endowment notes as well as a special India fund were authorized, but the India Mission question proper was deferred until the July meeting. At this meeting the subject was again deferred, this time because "of the decision of the last Annual Meeting." The decision referred to asks for a change of Art. 10, 1892, which granted that an elder and his wife may be sent to Europe every three years, but stipulates "that no brother or sister be sent to foreign countries to do missionary or church work without first obtaining a favorable assent of the local District in which they live, . . . the consent of Standing Committee and the approval of Annual Meeting."

Deferred

At the October meeting the sentiment came so strong that reconsideration of the India Mission question was taken up and the following decided upon:

Pressure

In view of the pressure brought to bear upon the committee, it was decided to open a mission in India; to send two brethren and their wives; for the present to send ministers only; after some deliberations, on application of Brother Stover and wife, . . . decided to investigate more fully their qualifications as missionaries to India; to recommend A. W. Vaniman and Alice Vaniman, his wife, as missionaries to India to our next Annual Meeting.

Great care seems to have been necessary, for at the meeting of January, 1894, still further investigations were directed towards Brother Stover, his acceptance still being deferred. But the clouds were steadily lifting, and had all disappeared by the next meeting.

Blessed Experiences

The Committee was in session May 24, 1894, at Meyersdale, Pennsylvania, and it was decided to have "A. W. Vaniman and wife, W. B. Stover and wife, and Bertha Ryan, appear before the Committee at its meeting on Sunday next, if they are here." At this appointed meeting each one gave an expression of his feeling and convictions about going to foreign lands. The season was such a spiritual outbreak that the Committee decided to have the same experience repeated before the Standing Committee on Monday morning. After the withdrawal of the applicants the Committee passed the following:

Decided to present the following to Standing Committee: Brother W. B. Stover and Sister Mary Stover, his wife, of Waynesboro, Pennsylvania, Brother A. W. Vaniman and Alice Vaniman, his wife, of Topeka, Kansas, and Sister Bertha Ryan, of Chicago, Illinois, having been properly recommended by their respective churches, and having been examined by the Standing Committee and the General Missionary and Tract Committee, as applicants for the India Mission field, are considered suitable for the work. Therefore, we hereby recommend them to Annual Meeting for approval, with the understanding that for the present the Missionary Committee will send only three of them.

Thus all five were approved by Standing Committee and approved by Conference. It was a new ex-

perience for the Standing Committee. Perhaps a few seemed a little critical, as they manifested concern for the church being properly represented, but in every bosom there throbbed a heart of sympathy and a feeling of joy that in the church should be found such self-sacrificing members. Some noble views were taken by a few of the older brethren. As an illustration, there was Ephraim Stoner, who said of Brother Stover, in a letter to the Mission Rooms, during the period of the Committee's investigation of his fitness, "True, Brother Stover does some things I would rather he would not do; but he is willing to do one thing I am not,—that is, to go to India." Such a view of a young man's possibilities is worth preserving as an example for others to follow.

New to Standing Committee

Preferring Another

At the close of the Conference the following communication from Brother and Sister Vaniman was handed to the Committee:

To the Mission Board:—

Whereas, it has been decided to select three of the five applicants for the India Mission, we present to you the following for your consideration: Being much impressed with the importance of our church opening a mission in India, we offered ourselves for the work, willing to be used if the Lord should so direct, and while all the applicants are much interested in the work, we feel to say to the Committee that any former decision of yours, in our case, should in no wise be a barrier to your full and free action in the matter now, and we, in accordance with the Scripture which says, "In honor preferring one another," cheerfully accord the preference to Brother and

Sister Stover and Sister Ryan. This is further based upon the following consideration: Brother Stover was the first applicant. The church at Topeka needs our services. Praying that the Lord may guide the Board aright, in this important and far-reaching enterprise, we submit the above. Signed: A. W. Vaniman, Alice Vaniman.

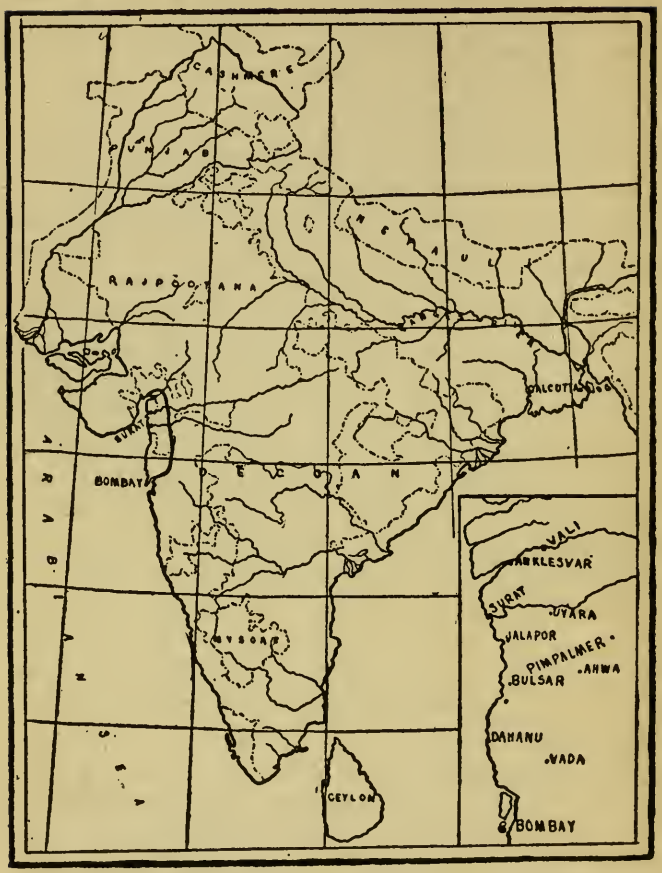
First Missionaries

Thus it came to pass that Brother and Sister Stover and Sister Ryan became the first missionaries to India for the Church of the Brethren. At the Board's meeting on September 18, 1894, it was decided "that the missionaries should go to Bombay and try to open up the work there; that $850 be appropriated for fares and expenses of the trip for the three; that $1,000 be sent with them to open up the work; that the treasurer be authorized to borrow $1,000 for the India fund." This last item was necessary because the India fund did not have money enough at its command, and the needed amount was borrowed from another fund for the time.

Deep Concern

Concerning their departure the *Gospel Messenger* has an editorial, a part of which will be of interest, as showing the deep concern there was on every hand for the young people:

Bro. Stover and wife, and Sister Ryan, our first missionaries to India, are to set sail at New York, October 16. They have arranged to spend the Sunday before with the members at Philadelphia, so as to attend and enjoy their services. Several of the members from Philadelphia will accompany them to New York, and see them aboard their vessel. Others will probably be present to see them off. The route selected takes them to England, thence, by way of Gibraltar, the Suez Canal and Red Sea, into the



Stations where the missions of the Church of the Brethren are located in India.

Indian Ocean. If all goes well, they will reach Bombay, India, about November 6. The journey will be a long and dangerous one, and during their sojourn on the great deep they crave the prayers of God's people. It is but fitting that we should remember them at our family altars, as well as in our secret prayers, and also in our public services. Let us pray for their protection while upon the voyage, and for their safe arrival in their chosen field of labor among the heathen.

Sailing

They sailed from New York on the *Havel,* and had the pleasure of the company of O. Perry Hoover and wife, who, at the same time, were going to Germany for educational purposes. On Saturday, November 24, 1894, the party landed in Bombay, after a pleasant and interesting voyage and put up at a Parsee hotel. On the next day, Sunday, they attended services at an English Baptist church, and through the pastor learned of an English missionary lady, living alone, and desiring company. At this place the party made its home for several months. Several days after landing Brother Stover was taken down with a severe attack of fever that gave the party great concern, but after two weeks he was out again, and they resumed investigations for their new location. This finally proved to be at Bulsar, where the party located on March 8, 1895. This station, in a sense, has grown to be the headquarters of the mission in India.

First Report

In June, 1895, the missionaries were commended by the Board for their economy, the action based on a report made to the Board. In 1896 the Board's Annual Report to Conference says:

The years have been full of experience. The missionaries are acquiring the language, and becoming more fully acquainted with the people, and the difficulties they have to meet. Affliction was heavy upon one of them, but he was raised up, and is, with others, earnest in the work. A number have made inquiry concerning the faith, but none have been received into fellowship. D. L. Miller and his wife spent some weeks in this field and were deeply impressed with the great need of mission work. They found the missionaries of one mind and faith and desirous to be in full sympathy and harmony with the Brotherhood at home.

Difficult Problems

Some difficult problems were confronting the workers and Brother Miller rendered the Board valuable assistance in getting some of these questions before it understandingly. The intense heat of the sun in that country can not be fully realized without actual experience. In that land a special cover for the head is made to afford extra protection. In order to meet the need of protection for the workers, the Board, at its meeting of May 20, 1896, instructed Brother Miller "to say to the missionaries that under existing circumstances the Board thinks there is no violation of principle to wear the plain sun topee." Other important decisions of this meeting are that "permission is granted to start a school in the mission in India when deemed best; and that a brother and wife and a single sister be sent to India."

Three young people were selected and approved by the Conference, but were not permitted to go on account of health.

Reinforcements were sent, however, in 1897,

when Conference confirmed the appointment of S. N. McCann, D. L. Forney and wife, and Elizabeth Gibbel. The band in India was authorized to open an Orphanage but to receive at first not over twenty-five inmates. Later this was made fifty; and still later left to the discretion of the workers on the field.

Reinforcements

The Annual Report, dated March 31, 1898, reports twenty-four accessions by baptism, and the "Orphanage, with its inmates, a source of much hope for the cause in India." The question of how rapidly new fields should be occupied, was, at the May, 1898, Board meeting referred to the missionaries. They were instructed to organize for proper business transactions, electing proper officers, etc.; "that temporal support can not be a consideration in receiving persons into church membership, but that the usual order must be observed." This last has been, and always will be, a perplexing problem in a land where caste rules, and where the breaking of caste means to lose friends and inheritance. At the October meeting, the same year, the missionaries were granted permission to employ native help as judgment dictated, with the caution, "Believing they will, in no way, misuse the privilege."

Twenty-four Accessions

Eighteen more were baptized during the next year, according to the Annual Report, March 31, 1899. The forty-five members making up the church were, in nationality, thirty-five Hindoos, one Parsee, one Syrian, three Eurasians, eight Americans. The

Mingling of Castes

official force of the congregation consisted of two bishops, one minister, one deacon, two lay-evangelists, one colporter, two day-teachers, three Sunday-school teachers. A new station, Navsari, was occupied during the year. Three love feasts were held; thirty-four were in the Orphanage. The Board, at its meeting on May 15, decided that the support of each American worker should be $200 per year, and for each child $50 per year. This was for food and clothing, fuel, light, and so on. The bungalow was furnished rent free by the Board to the missionary. In response to the appeal for more workers, the Board answered, "Because of the urgent demand for workers on the home field, we think it inadvisable to send more missionaries to foreign fields at present." Sister Ryan was granted a furlough of one year.

Awful Famine

It was during 1900 that the awful famine, that made such havoc in Western India, raged in the land. Sister Ryan came home on furlough, and by suggestion wrote an appeal in the *Gospel Messenger*. By reason of the pathetic plea, there were donated, before the close of the next fiscal year, thousands of dollars to help in the relief of the famine sufferers. These were strenuous days for the missionaries, but they did their best and were the happy ministers of physical relief to many of India's wretched and poor ones. Within this year Brother McCann and wife located at Ankleshwer and Brother Forney and wife at Navsari. An Orphanage building, the gift of the Brotherhood, was erected at Bulsar, and

"about two hundred famine children were being cared for and instructed in the ways of the Lord." . . . Of the $15,631, donated up to April 1, not one cent was used to pay any clerical help or expense in this country, and none of the missionaries in India." Eight thousand tracts and 811 copies of the Bible or portions of the same were distributed. The Board extended Sister Ryan's furlough. At the Conference of 1900 Adam Ebey, Alice King (soon after married to Brother Ebey), and Eliza B. Miller were appointed to go to India the following fall.

Some Famine Results

The results of the famine began to show themselves fully during 1901, when about five hundred orphans found admission into the mission stations of Bulsar, Jalalpor and Ankleshwer. The total amount raised and sent to India for famine relief was $26,058.11. During the year the Stover Manufacturing Company, of Freeport, Illinois, donated a wind engine and pump for use at Bulsar. The General Mission Board directed that the three organized stations form themselves into a District and plan to represent their District at Annual Conference in the regular way, and look towards directing, as far as thought best, the affairs of the India church.

First Furlough

On October 5, 1901, Brother Stover and wife started home on their first furlough, and the following spring, at Harrisburg, Pennsylvania, the District of India was first represented on Standing Committee by him. His furlough year was a busy one. The wide-awake mission churches, east and west, called

for a visit from him, and his tour among the churches sent a thrill through the whole Brotherhood. At a juncture when the Church of the Brethren in India was first represented in the councils of the General Church, it may be well to record the following table, given to the First District Meeting of India on October 1, 1901:

	Bulsar	Jalalpor	Ankleshwer
Ministers (foreign),	2	1	1
Deacons (native),	1	..	..
Village schools,	3	1	1
Village scholars,	75	15	..
Colporters (native),	5	..	2
Teachers, workers (native),	7	2	3
Number of baptisms for year,	58	19	56
Number of dismissals,	3	..	..
Present membership,	90	24	63
Total membership in India,	177		

At the Conference of 1902, D. J. Lichty, Jesse Emmert and Gertrude Rowland were approved for the India field. Sister Emmert was not permitted, however, to sail till one year later. No report of work for the year was received, but the following summary of contributions towards relief in the three famines, endured in India, is worthy of record:

Famine Gifts

Famine of 1897,	$ 4,360.12
Famine of 1899, 1900,	26,058.52
Famine of 1901, 1902,	10,836.80
Total,	$41,255.44

In the beginning of 1903 Adam Ebey and wife opened up the station of Dahanu. They had to learn a new language,—the Marathi,—but at once

became busy in the station, helping the suffering, in a small way, through medical work.

A Touching Meeting

The minutes of the General Mission Board of May 30, 1903, record a rather touching scene, which is given place here, because precious to those who were present. The Board, at that time, consisted of D. L. Miller, L. W. Teeter, A. B. Barnhart, John Zuck and H. C. Early. At least S. F. Sanger and I. Bennett Trout were present also, as well as L. H. Dickey, of Northwestern Ohio, who opened the meeting with prayer, and then presented the names of S. P. Berkebile and wife as missionaries to India, their support being pledged by their State District. They were accepted and then the proposed missionaries that had been approved by the Board,—namely, " Mary N. Quinter, I. S. Long, S. P. Berkebile, Nora Berkebile, J. M. Blough, William H. Wertenbaker, Effie Showalter, Sadie J. Miller, Nora Arnold, and Anna Detwiler spoke in the order named," telling of the experience and convictions which led them to this altar of service. Then " D. L. Miller, S. F. Sanger and I. Bennett Trout spoke very touchingly to the workers, after which a number of prayers were offered by the missionaries and Hymn 235, ' The Lord of the Harvest Calls,' was sung." This meeting occurred on Sunday afternoon, at four, in the Standing Committee room at Bellefontaine, Ohio. For some reason Brother Wertenbaker was not permitted to carry out the intention of that day. The others sailed from New York the following fall, and the rein-

forcement brought great joy to the little band in India. At the October meeting, feeling the great need of a physician in India, and Dr. O. H. Yereman having completed his work, and being under the direction of the Board, he, at the request of the General Mission Board, joined the party to India, without formal confirmation of the Conference.

Blessed Beginnings

The year 1904 witnessed some beginnings that have proved great blessings. Jesse Emmert, a natural mechanic, whose talent had been well developed, began industrial work for the orphan boys. But he needed a shop and tools, and D. L. Miller and wife, who were spending the year in India, seeing the need, advanced $500 towards getting this work on foot. Dr. Yereman was not long on the ground until he opened a dispensary and began caring for the diseased. D. J. Lichty, located at Ankleshwer, took charge of the Orphanage there, so that Brother McCann could give his time more fully to evangelistic and other work. The report of Brother McCann's labors, at this juncture, is inspiring: "At Ahmode, near Rajpardi, on January 3, twenty-seven Bhils were baptized. On January 11 we began meetings at Ahmode, preaching from three to five times per day. We closed on the 16th, fifty-seven being baptized and eighty-four enjoying their first love feast. On the 17th we began meetings at Vali, closing on the 24th with fifty-four baptisms and a love feast, in which one hundred communed. Brother and Sister Stover joined us at the close of this meeting, and on the 26th we were all at Monguch, where

we preached daily until the 30th, when thirteen were baptized and a love feast held." Thus the record runs, for, during the year at this station alone, including the outstations, there were 241 baptisms, and 4,380 sermons and talks were given by native workers. Over one thousand Bibles and Scripture portions were sold. I. S. Long and wife located at Jalalpor because D. L. Forney and wife were returning home on sick furlough. The year was a busy one. The industrial work among the orphan boys was good; the accessions to the church were fifty-four.

At the close of 1904, having been approved by the Conference at Carthage, Missouri, a plendid reinforcement of workers arrived in India. The party* consisted of J. M. Pittenger and wife, E. H. Eby and wife, A. W. Ross and wife, and S. P. Berkebile and wife. J. W. Swigart had also been approved, but through sickness was called to the field above about one month before time to sail.

District Mission Board

The most important event, perhaps, of 1905, was the final approval by the General Mission Board, on May 30, of the Constitution and By-laws of the District Mission Board of the First District of India. It is as follows:

Art. 1.—The Conference of the First District of India shall elect and perpetuate a Mission Board, composed of five members, active as church workers and faithful in their church relation, whose term of office shall be five years, except those first elected, one of whom shall serve

*This list of missionaries does not appear in the Conference Minutes of 1904, and was only accidentally noted through preparing Appendix I.

one, one two, one three, one four and one five years, to be known as the District Mission Board of the Church of the Brethren of the First District of India.

Art. 2.—The Mission Board shall organize by electing a Chairman, Secretary, and Treasurer, and shall hold four regular meetings each year. Special meetings may be called by the Chairman and Secretary, or by any three members of the Board, by giving not less than five days' notice. Four members of the Board shall constitute a quorum for the transaction of business.

Art. 3.—Duties. (a) The Chairman shall preside at the meetings of the Board and shall perform such other duties as shall devolve upon such officer. (b) The Secretary shall keep careful record of all the business transacted by the Board, attend properly to all necessary correspondence, and perform such other duties as shall devolve upon him. He shall also make an annual report to the District Conference, and to the General Mission Board, of the work done in the field by the missionaries and their helpers. (c) The Treasurer shall have charge of all the money coming into the hands of the Committee and shall deposit it in such bank or banks as it may indicate, and shall pay out money only by order of the Committee. He shall take vouchers for sums disbursed and shall make an annual report to the District Mission Board and to the General Mission Board.

It shall be the duty of the District Mission Board:

1. To select new mission stations and to locate and relocate missionaries.

2. To select all native workers after carefully testing them as to their moral and mental qualifications and faithfulness to the church.

3. To distribute tracts and printed matter helpful to the cause of missions, to introduce, whenever possible, the publications of the Brethren Publishing House, and to have native Sunday-schools organized wherever possible.

4. To arrange to start village schools wherever and whenever practicable, and, with the help of the missionary

in whose charge they will be, to select teachers for them.

5. To recommend to the General Mission Board missionaries for furloughs and vacations to visit the homeland.

6. To fill vacancies on the Mission Board, but only for the time, until the next District Conference following such vacancies.

7. To prepare a uniform scale of support for all native workers, which shall not be changed without consent of the Mission Board, or by action of the District Conference.

8. To solicit and receive government aid for schools and other work, donations, bequests and endowments from individuals and churches in India, as provided for by Annual Conference of the churches in America. All soliciting in America to be done by the approval of the General Mission Board.

9. To make out annually, before January 10 of each year, a carefully-prepared estimate of money needed for carrying on the mission work in India for the year beginning about twelve months from January 10, and submit the same to the General Mission Board in America for action.

10. To withdraw support from any missionary or native worker unwilling to work in harmony with the rules of the Church, or of the Mission Board, as herein defined.

11. To keep the expenditures within the funds in hands.

12. To observe the following order of business in their meetings:

(a) Devotional exercises.
(b) Reading minutes of last meeting.
(c) Report of committees.
(d) Unfinished business.
(e) New business.
(f) Miscellaneous business.
(g) Approval of minutes of present session.
(h) Adjournment with prayer.

Art. 4. Amendments may be made to the Constitution and By-laws by a two-thirds vote of the District Confer-

ence and the approval of the General Mission Board, and such proposed amendments shall come either from a local church or the District Mission Board.

Building for Girls

The Annual Report for 1905 says: "Possibly the most important work of the year was the erection of the Waterloo building for girls. With this additional building of 225 feet, the girls have, for the first time, sufficient and comfortable room for living purposes and also for school room, besides furnishing rooms for Sister Miller, who now lives in the new building next to the school-room. Could the Waterloo church, Northern Iowa, see the improvement that has been brought about by their liberality, they surely could not regret having done this much for the India orphans." The station Vali,—postoffice Umalla,—was opened this year by D. J. Lichty and wife.

Vital Items Decided Upon

At the meeting of the General Mission Board, held on May 28, 1906, many items vital to India were decided upon. D. L. Miller had returned from his prolonged visit in India and "reported on conditions." It was decided "that the time limit of service of a foreign missionary shall be seven years for the first period, and thereafter nine years; vacations one year unless otherwise ordered by the General Mission Board." The question of proper qualification, preparation, examination, etc., was referred to a committee to report at next meeting. It was decided "that bungalows at Vyara and Vada be granted, that $3,000 be raised for a hospital fund,"

and "that the $1,200 for the Dahanu dispensary be transferred to Bulsar for a church and school building fund." E. H. Eby and wife located at Ankleshwer on account of Brother McCann and wife taking a furlough. The medical headquarters was moved to Bulsar, while the dispensary work was continued at Dahanu, in charge of J. M. Pittenger and wife. On January 29, 1906, Brother and Sister Berkebile reached Vada, and opened up the station. About the same time Brother and Sister Ross opened Vyara, in Baroda State.

From the time the famine began there were orphans at Ankleshwer and Jalalpor, as well as at Bulsar. In compliance with a decision to unite the Orphanage work at Bulsar, Bro. McCann brought his 94 orphan boys to Bulsar in February, 1906. This greatly increased labor at Bulsar, but proved very economical and beneficial. Dr. Yereman, for several reasons, withdrew from the field and returned to America. Educational work was receiving due consideration and the following plan was adopted to carry it forward: "All who pass the fifth government standard and desire to pursue study further, may do so on two conditions: (1) That the boy or girl is worthy. (2) That he or she is willing to say on paper that he (or she) desires to become a mission worker in the Church of the Brethren." Ten young men,—brethren,—accepted the terms, and pressed forward for still better preparation for the church. In the latter part of the year Charles Brubaker, Ella Miller and Josephine Powell, having been approved by

Orphanage United

Conference, reached India, and took up language study.

The year 1907 proved to be one fully occupied with erecting bungalows for the missionaries. The force was weakened through Brother McCann and wife, Brother Adam Ebey and wife, and Eliza B. Miller coming home on furlough. In the changes following, Brother and Sister Stover located at Ankleshwer, Chas. Brubaker and wife, nee Ella Miller, located at Dahanu to care for Brother Ebey's station, E. H. Eby and wife opened up the new station of Jhagadia, and J. M. Pittenger and wife, on January 25, opened Ahwa in the Dangs Forests. The year was one of much activity and growth.

Erecting Bungalows

The year 1908, for the most part, was a steady pull of work already begun. J. M. Blough, as editor of the Gujerati *Quarterly* for Sunday-schools, started two years before, pushed the periodical with vigor. The Orphanages, started because of the famine, unconsciously were transforming themselves into boarding schools, and needed wise handling from religious and educational viewpoints. The first great sadness on our foreign mission field came when word was received that Adam Ebey and wife lost by death two of their children. At the close of the year Ida Himmelsbaugh, the first nurse on the mission field, and Kathryn Ziegler, arrived and entered upon their duties.

First Great Sadness

For the purpose of developing the native church in 1909, an India District Mission Board was or-

ganized, the organization to be, in the main, composed of natives and yet under the supervision of the American workers. The natives have taken hold and, of their small means, have given liberally towards supporting one of their own number in the mission field.

India Mission Board

In 1910 the basis of support was changed to the following:

Adult, women,—first three years, $250; next five years, $275; after that, $300.

Adult, men,—first three years, $275; next five years, $300; thereafter, $350.

Children, $50 per year till six years old; $75 till ten years; then $100 till eighteen years old, when support ceases.

This did not prove satisfactory, and in April, 1912, the support was made uniform, $300 per year for adults; $75 for children till 8, then $150 till 18 years old.

Annual Conference gave permission to the Board to "aid in its missions by developing such industrial lines as seems prudent to the Board." Within the year Pimpalner was opened by I. S. Long and wife. On October 20, 1910, after some weeks of enteric fever, in its most virulent form, Charles H. Brubaker died and was buried on the mountain side near Landour, Mussoorie, far to the north of India in the Himalayas. This was the first death in the rank and file of the workers since the mission was opened in India, in 1894. The blow was a heavy one. The worker was needed. The station after this remained

First Missionary to Die

closed for nearly two years because there was no one ready to occupy Vada, thus suddenly closed. Ida Shumaker arrived on the field near the close of the year, and took hold with that vim so characteristic of her life.

Development

The years from now on have been full of developing what had been begun and recited in the former pages. The native church needed fostering and the missionaries at each station were busy during 1911, caring for the work in hand. The 330 accessions, during the year, indicated a strong growth numerically. I. S. Long and wife began their furlough at this time, and reinforcements to the already hard-pressed forces arrived,—J. I. Kaylor and wife and Q. A. Holsopple and wife. In 1912 a boarding school was authorized and opened at Vyara, a new feature for that station. E. H. Eby and family and W. B. Stover and family next returned to the homeland on furlough. Brother Eby's family was detained because of sickness, and he did not take his furlough on time. Brother Stover's were home aften ten years' service, still hale and hearty, and ready for service.

In the fall of 1912 Herman B. Heisey and his wife, Anna Eby and S. Olive Widdowson arrived to enter upon language study and mission work.

At the Conference of 1913 A. Raymond Cottrell and wife, both graduate physicians, S. Ira Arnold and wife, and B. Mary Royer were approved for India, and will sail about November 1, to enter upon their labors. This will but reinforce the staff

to try to keep territory already occupied, and does not enable the mission to enlarge.

In the several stations of the India Mission, educational work has assumed proportions and importance most desirable. The desire, on the part of the few natives here and there, who want an education, is so great that they will cast aside their castes in order to receive the training; and in the village schools, under the direction of Christian teachers, may be seen as many as seventeen different castes.

Educational

In medical lines every station, nearly, conducts dispensary work. Dahanu has developed a large field of usefulness, and through this means is reaching the hearts of the people steadily. Others are doing well also.

Medical

Industrial work has made a splendid record in the mission. Its headquarters has been at Bulsar, where, under the supervision of Brother Emmert, lines of carpentry, weaving, and other industries, are followed. The native is taught a trade to make a living, and while learning his trade, is paying his way through the school. The products do credit to the industrial department, and, on the whole, find a ready sale. At Vyara and Vali this industrial feature is applied to farming with similar success.

Industrial

In no avenue does mission work show itself more effectual, in directly building up the church, than in the Sunday-school movement. The heathen are glad to study the Sunday-school lesson so carefully as to take

Sunday-school

a written examination. Sunday-school pupils belonging to the Church of the Brethren have been awarded some of the first prizes given for the "All India examination on the Sunday-school Lessons."

Evangelistic

Of course each station carries on well-developed and systematic evangelistic labors; and as the native is instructed properly, and developed in the Christ-life to the point at which the mission feels at liberty to recognize his fitness, he is received into church membership. Then comes the work of shepherding, in a manner not understood on the home base. Then it is that the mission begins to teach them the "all things" so needful in their lives and character. Church discipline, of necessity, must be on a different basis. More teaching is required. The missionaries have a great task before them.

Besides these regular lines, some of the stations give considerable attention to temperance, so needful here as elsewhere.

Especially Situated

The single sisters are especially adapted to carry on work among the women,—a most important branch of missions in India. Men press forward; women hold back. And only women can reach women. So the single sister, with a Bible woman or two, goes forth, visits in the homes, tells the story of redeeming love; conducts meetings especially for women, and in this manner is reaching a part of India that would otherwise not be touched.

In conclusion, no better view can be taken of the development of the India mission, under the

blessing of God, than the following table, prepared by Eliza B. Miller, and appearing at the close of the Annual Report of 1912. It is as follows:

Mission Station	STAFF				Substations‡	Organized Churches	Number of Members	Number Baptized	Number Received by Letter	Number Disowned	Number Reinstated	Village Schools	Enrollment	Boarding Schools		Number in Training Dept.
	Foreign		India													
	Men	Women	Men	Women												
Bulsar, ...	1	2	10	3	1	1	177	1	7	10	8	1	63	2	45	14
Jalalpor, ...	1	2	2	1	1	1	22	4	12	2	2	1	60	..	...	..
Ankleshwer, .	1	3	30	14	19	1	429	120	10	47	23	32	441	..	...	..
Dahanu,* ...	1	1	8	2	5	..	25	3	..	..	..	5	229	..	...	..
Vali (Umalla)	1	3	14	2	9	2	98	12	12	25	..	10	196	..	...	..
Vyara, ...	1	1	19	2	12	1	272	167	5	5	..	12	148	1	58	..
Vada,*	1	2	5	1	3	..	13	...	..	..	..	5	57	..	...	..
Ahwa,†	1	1	8	2	4	..	64	12	2	..	..	5	98	..	...	..
Pimpalner,†	..	..	17	..	4	..	25	12	..	..	..	10	133	1	12	..
Totals,..	8	15	113	27	58	6	1125	331	49	89	33	81	1425	4	115	14

* These two places are yet counted in the Bulsar church.

† These two places are in the Vyara church organization.

‡ Sub-station means a village place where there is a village school or Christian work overseen by an India Christian.

Conquerors Through Christ

We are more than conquorers through him that loved us.—Romans 8: 37.

2 Tim. 2: 3
Eph. 6: 13
1 Tim. 1: 18
Rev. 12: 11

A good soldier of Jesus Christ.—Take unto you the whole armour of God, that ye may be able to withstand in the evil day:—that thou by them mightest war a good warfare.—They overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

Rev. 1: 5, 6
2 Tim. 2: 12
Isa. 10: 8

Jesus . . . hath made us kings and priests unto God and his Father.—We shall also reign with him.—For he saith, Are not my princes altogether kings?

1 John 5: 4, 5

Whatsoever is born of God overcometh the world: . . . who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Gen. 32: 26, 28

I will not let thee go, except thou bless me.—And he said, . . . as a prince hast thou power with God and with men, and hast prevailed.

Matt. 10: 37-39

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

2 Cor. 2: 14
1 Cor. 15: 57

Now thanks be unto God, which always causeth us to triumph in Christ:—which giveth us the victory through our Lord Jesus Christ.

VIII.

Missions and Tract Distribution Under One Organization, 1894 to 1913

THE year 1894 not only marks the beginning of the period when the Mission and Tract Work were united into one organization, but also the beginning of missionary activity on heathen soil. The preceding chapter tells about India Missions, and this one is devoted to an account of all other missionary activities which concerned the General Mission Board.

Certain Standards Required

In 1892 the Conference granted permission "to send an elder to Denmark" every three years, but no special restrictions were thrown about the one to be selected. In 1893 Annual Conference changed this decision so "that no brother or sister be sent to foreign countries to do missionary or church work without first obtaining a favorable assent of the local District in which they live, as to their qualifications; then also obtain the consent of Standing Committee and approval of Annual Meeting." This did not seem to meet the mind of some of the church, for in 1894 the following query was brought before Conference:

In the grand and noble effort, now under contemplation

by the church, of extending the great Gospel work into foreign mission fields for the results of which the Brotherhood will be responsible, and whereas the results largely depend upon the fitness of the missionaries sent, therefore will not this Annual Meeting decide that no brother shall be eligible to a foreign mission field unless he has had at least five years' experience in the ministry, or not less than three years' experience in frontier mission work, —"not a novice," and let these also be proved (First Timothy, third chapter), and that he also is in full sympathy with the general order of the Brotherhood on the doctrine of nonconformity?

It was the year that W. B. Stover and wife and Bertha Ryan were being considered for India. They were young people,—inexperienced. This decision would have been a hard backset to the budding promise for India. But aside from this, the Conference viewed the query with wisdom and answered:

Experience Not Required

While we favor experience and proficiency on the part of a missionary, we do not consider the number of years that he has served in the ministry as being a matter of importance, respecting his qualifications.

To the same Conference came another petition, asking that a change of the decision of 1893 be made, so that the consent of the bishops assembled at District Meeting be secured, instead of the District Meeting itself. This was granted, with the understanding that this should not interfere with the present party going to India (Art. 9, 1894). These restrictions hampered the work of the General Mission Board too much. Often the missionary did not offer him-

Progress Retarded

self until at Annual Meeting and then the consent of the bishops of the District whence he came, could not be secured, and the missionary had to wait another year. In 1896 the Conference declared that the investigation of the General Mission Board, with the private recommendation of three or more bishops who knew the applicant, the recommendation of the local congregation and the approval of Standing Committee and Annual Meeting should be sufficient. Since that date all applicants have been carefully examined by the Board from a family, educational, religious, church, doctrinal and health standpoint. A confidential statement is secured from three or more ministers. A recommendation of good standing in the local congregation is obtained. There is an examination by Standing Committee and the approval of General Conference. At the close of the missionary meeting, on Monday afternoon, after the offering is lifted, the missionaries are presented to the audience and an ardent prayer of thanksgiving for the gift of money and men, as well as consecration of the workers to the respective fields, is offered.

What Is Required

A Consecration Prayer

At first, and for a number of years, the programs for the Monday afternoon Missionary Meeting at Conference were modeled after the following, which was given at Meyersdale, Pennsylvania, in 1894:

A Program

D. Vaniman, presiding officer.
City Missions (an appeal for Washington, D. C.), H. C. Early.
The Foreign Field, J. C. Murray.
Duties of the District Missionary Committee, J. H. Moore.
Importance of Tract Distribution, Isaac Frantz.
Giving, D. F. Stouffer.
The Collection to be conducted by Jos. Lahman.

But One Speaker

In recent years but one speaker has addressed the meeting,—usually one of the missionaries home on a furlough. His address, through a reporter, appeared in the Conference report, and sometimes was issued in pamphlet form for general distribution. The Conference offerings are an interesting study. See Appendix B.

Though the consolidation of the Mission and Tract Work was approved in 1893, it was thought prudent not to effect the union at once. At the close of Conference of 1894, all the books, tracts, mortgages and funds of the Book and Tract Work were turned over to the General Mission Board, and shipped from Dayton, Ohio, to Elgin, Illinois, and from that date forward, Tract Distribution was under the supervision of the General Mission Board.

Tract Distribution from 1894

Tract Distribution

Under the Book and Tract Work sisters and brethren were employed to give their entire time to going from city to city, to distribute tracts in a house-to-house canvass. The plan had its advantages; interest was quickened, in some instances Sunday-

schools were started by the distributers, and now and then a congregation of believers was the result, in part, of tract distribution. However, in many instances there being no minister to follow up the tract distribution, the labor was apparently lost. The Committee followed the policy of the Book and Tract Work for a few years, expending $4,013.45 in that time, in supporting tract distributers, and then discontinued them, and sought to reinforce the ministerial side as much as possible.

Larger Demand

It was discovered that the idea of doctrinal tracts, peculiar to the faith of the Church of the Brethren only, did not meet the entire demand on the part of the church, and in June, 1895, the Committee directed "that we have prepared some evangelistic and doctrinal leaflets: that we have subjects announced in the *Gospel Messenger,* and writers urged to write and submit their manuscripts to the Mission Rooms; that all articles for tracts be published in the *Gospel Messenger* before going to the Examining Committee." This announcement brought a few new tracts, but the result was not what had been hoped for.

More Tracts Sought

Time went on. Only a comparatively few tracts were offered for approval. The Examining Committee, always wide-awake on the subject of tracts, met in joint session with the Missionary Committee at Conference in 1901, and the conclusion of that session was that again a list of subjects should be announced, and if "there are not sufficient responses,

then subjects shall be assigned to different writers." Further, "that District Boards be urged to use tracts, and that some of our tracts be issued in envelope size for greater convenience."

Still the results were not what was desired. For some reason the tracts were not in demand, even as a free gift to many churches and individuals. In the latter part of 1906 a special committee on revision of tracts, so as to make them appeal to general use, was appointed. This committee advised "keeping before the Brotherhood, for a year, the need of tracts rewritten from the following viewpoints:

Special Revision

Absence of the polemical spirit.
An exhaustive study of the scriptural teaching on the subject.
A systematic history of the church on the subject.
Objections.
Practical and spiritual values of the doctrine.

A year later the special committee reported, "No progress." Another call for "new tracts on evangelistic as well as spiritual lines" was made. An indifferent report was made the following year, and there has not been any aggressive move in the tract work since. The approved tracts are sent out as calls are made. One needs but be familiar with churches over the Brotherhood to know in how many places tracts ordered lie in disuse under the "minister's table."

For members on Tract Examining Committee and term of service see Appendix C.

For a list of Tracts and Pamphlets in use in 1913, see Appendix D.

To Colonize Scandinavians in America

Loss by Emigration

One of the most perplexing problems that confronted the General Mission Board, through all the years, was the loss of members in Denmark and Sweden through emigration to America. The laws of both countries required all young men reaching their majority to learn the art of war. The anti-war principles of the church, heartily endorsed by the young brethren in these countries, placed them in such a difficulty that the easiest way out was to come to America,—the land free from such requirement. As a consequence, many of the young sisters, seeking companionship of those of like precious faith, and also to better themselves in other ways, also came; so that, while the number of baptisms should and would indicate a large church in Denmark and Sweden, the membership was small instead.

Colonization Approved

When these Scandinavian members came to America,—instead of falling in with the members of the Church of the Brethren with whom they could not speak,—they went to the people of their own nationality and were, in many instances, lost to the church. After considerable study on this question, the Board asked Annual Meeting of 1894 to consider the following plan, to try to save to the church the members who migrated from Europe to America:

Decided to recommend to Standing Committee the plan of colonization of Scandinavians in America and have a committee of three appointed to carry it out.

1. That the Committee does favor a colony of Scandinavian members in America.

2. That before being organized they sustain the same relation to the congregation in which they are located as other members.

3. That the colony, when organized into a congregation, hold the same relation to adjoining congregations, to the District in which they are, and to the Annual Meeting, as other congregations hold.

4. That we recommend all Scandinavian members, emigrating to America, to locate in such colony.

5. That if needed we will give, through District Mission Board, a reasonable amount for the support of a minister among them.

"The plan and project proposed was approved" and the Board authorized to carry it out according to their best judgment ("Annual Meeting Minutes," pages 607 and 608).

Problem Not Solved

Through correspondence, D. L. Miller, C. Hope, S. W. Hoover and another brother were appointed to visit localities along the Great Northern Railroad in North Dakota. Nearly a week was spent on the trip, and a report was made to the meeting of the Board in September, 1894. The question was not settled and another committee was appointed to visit prospective locations in the vicinity of Norfolk, Virginia. But the more the Board comprehended what they were undertaking, the less did it think that colonization would solve the problem and finally, in October, 1895, the plan of colonization was deferred indefinitely.

In recent years a few young brethren in Sweden

have had the Christian fortitude to endure confinement in prison for Christ's sake. This has had a good effect. Still the situation remains a perplexing one.

Endured Prison

Assistance in Building Meetinghouses

From the beginning assistance in building meetinghouses, while not taking much of the Board's time, was an important part of their work.

Help on Meetinghouses

At the meeting of the Board on May 24, 1894, the following rules were adopted regulating the securing of help to build meetinghouses in congregations needing the assistance:

1. Every congregation should endeavor, by effort within itself, or by calling upon the District Mission Board, to build its house of worship; and when aid is needed, the smallest sum that will meet the case should be asked for.

2. In making application the following particulars should be included:

(a) The number of members and the average attendance at public worship.

(b) Other denominations and the size of their congregations, in the immediate neighborhood.

(c) The nature of the business in the community, the character and condition of the people, and whether the population is increasing, stationary or decreasing.

(d) The proposed size and cost of the house.

(e) The amount raised by the congregation.

(f) In case of donation, a statement that the con-

gregation agrees to contribute, at least once each year, to the General Mission Fund as the Lord has prospered him.

3. All petitions for help, either by donation or loan, coming from an organized church must be endorsed by the District Mission Board before it will be entertained by the Board.

In 1903 the above plan was so modified that no longer donations would be given to churches, but loans can be made, without interest, and payable on easy annual installments, and a perpetual loaning fund for building meetinghouses was established. Since 1885 a large number of congregations have been assisted to build their places of worship. The complete list to date is found in Appendix E.

Loans Only on Easy Terms

In 1894 the city mission work of Chicago, Illinois, came under the supervision of the General Mission Board, and a brief account is here given, until it was again returned to its State District.

The Chicago Mission

January 31, 1885, J. G. Royer and D. L. Miller, then a lay-member and editor of the *Gospel Messenger,* held the first meeting of the Church of the Brethren at 3500 State Street, in Chicago. Including the minister, there were twelve persons in attendance. At this meeting it was ascertained that fourteen members were living within the city limits, though scattered over a large territory. In order to accommodate as many of them as possible with meetings,

The Beginning

it was decided to hold the forenoon meetings at 3500 State Street and the evening meetings at 900 West Madison Street,—the former on the South Side and the latter on the West Side of Chicago.

Dark Clouds Bright Days

Within a year after this beginning, a dark cloud, through "false brethren," fell upon the scattered flock and almost brought it to nought. Places of meeting were changed, bright days followed in time; then further reverses until the meetings were held in a basement on West Lake Street. Thus the cause struggled feebly onward until it was decided to bury all the troubles and differences of the past by holding a love feast on August 19, 1888, at the mission room on East Adams Street. Nine brethren and five sisters sat down at the Lord's table,—the first love feast held by the Church of the Brethren in Chicago.

Organization

The time had come for an organization, it was thought, and so, on March 23, 1889, D. E. Price, Daniel Dierdorff and J. G. Royer met with the members at Oakley Avenue and Jackson Boulevard and organized the First Brethren Church in Chicago. Twenty-two letters were read and these persons became charter members of the organization. W. R. Miller and Nathan Spare were elected to the deacon's office and J. G. Royer was chosen bishop of the congregation. Brother Royer continued having the oversight of the congregation till 1895. On June 22, 1889, W. R. Miller was called to the ministry.

The mission progressed slowly; all the workers

within reach helped according to their ability; about this time Northern District of Illinois bought the Hastings Street church property for $2,500, thus giving a permanent home for the believers. Alice J. Boone took a deep interest among the children and was accomplishing good results. In May, 1893, she came before the General Mission Board and told of the needs of mission work in the city. But it was the mind of the Board that, since Chicago was within the jurisdiction of an organized District, all it could do, at the time, was to express sympathy for her in her work, and ask "God to sustain her and make her work a success" (Board's Minutes, 1893, p. 132).

First Property Bought

A year later, "at the request of the Mission Board of Northern Illinois," it was decided "to accept Chicago as a charge of this Committee, and assured W. R. Miller, the appointed missionary of Chicago, that this Committee will support him until the next meeting." Thus the Chicago mission came under the supervision of the General Mission Board. Alice J. Boone, whose work for a number of years had been effectual, was continued in charge of the Children's Mission.

Under the General Board

The following September the Board planned a vigorous campaign. It appointed J. G. Royer and D. L. Miller to represent it, and asked the Chicago church to appoint a third, and these three should be a "committee to take charge of the Chicago Children's Mission." Alice J. Boone and Lizzie Howe

Vigorous Campaign

were appointed "to look after the interests of the special mission in Chicago" and "money donated to the Chicago Children's Mission was to be sent direct to the treasurer appointed in Chicago, and to be used exclusively there." During the ensuing year a series of meetings was held and seven confessed Christ. The outlook was promising and the need of a better church home seemed imperative. On June 6, 1895, Sisters Boone and Howe, and Brother W. R. Miller came before the General Mission Board at its meeting held in Decatur, Illinois, and the conclusion reached at this Conference was that the three members from Chicago were "authorized to raise by subscription $10,000 to build a new meetinghouse in Chicago, in which there will be rooms for a dispensary, mission, school-rooms, etc." Sister Howe was made treasurer of the Children's Mission and summer vacations were arranged for.

In May, 1896, Sister Boone withdrew from the mission. Elizabeth Howe was placed in charge, and Susie Forney appointed her assistant.

Some Changes

The membership was increasing and the work growing. In order to direct the work more readily, the Executive Committee of the General Mission Board,—a sub-committee then in existence,—was given supervision of the Children's Mission. Additional workers were added.

In the meantime a dispensary, opened in a small way at first, had rapidly grown under the management of Dr. G. H. Van Dyke, who had located in Chicago on July 1, 1897. Through patient labors

the months passed into years until, in 1899, Sister Howe, feeling she would like more preparation in Bible School, asked to be relieved of her position. Susie Forney succeeded her.

Dispensary Opened

The need of better facilities was very apparent and a committee, consisting of D. L. Miller, S. F. Sanger and W. R. Miller, was appointed to provide, either by purchase or erection, such property and accommodations as they thought best (Minutes of Board, page 230, 1900). The Committee purchased the dwelling-house next to the church for $3,000 and ordered $600 worth of improvements to be made. In this was placed the dispensary at the front, Dr. Van Dyke in charge. His family lived up stairs, while several rooms were for other use. W. R. Miller's report of conditions in Chicago, at this time, was encouraging. Dr. Van Dyke, a hard worker before, put still greater enthusiasm in his work.

Another Property Bought

In 1901 the churchhouse at 183 Hastings Street was remodeled and improved, to meet the needs of a rapidly-growing Sunday-school, now averaging 129, and a church attendance of 46. The dispensary, that year, issued 3,418 different prescriptions, and Dr. Van Dyke's work, in connection with the church, was helpful. The next year, through the agitation of Ralph W. Miller, a Brethren's Young People's Union was organized, similar, in purport, to the aim of the Christian Workers' organization authorized by Annual Meeting in 1903. The Sunday-school

Growth

at Hastings Street, in comparison with other schools in the Brotherhood, stood "fifteenth in enrollment, fifth in total collection, third in mission money, and, in the District of Northern Illinois, second in enrollment, third in gross receipts, and fourth in missionary money."

Extension Sunday-school

Prompted by his great love for boys and girls in Chicago, Millard R. Myers, through patient agitation and persistent solicitation among the Sunday-school scholars of the Brotherhood, with the assistance of consecrated workers in Chicago, was permitted to see opened, on May 10, 1903, the first Extension Sunday-school. At first it began in Fraternity Hall, 225 East Sixty-fourth Street, but later was moved to 259½ East Sixty-fourth Street. It was organized with H. P. Albaugh as superintendent, and there were eight scholars from the community to form the nucleus of the Extension movement. But the school grew under the efficient efforts of Ella Miller, of Nappanee, Indiana, and M. W. Emmert, of Mt. Morris, Illinois, the latter in attendance at the University of Chicago at the time, so that, in less than a year, the enrollment was 75 and the average attendance 40. Industrial work was a feature of the mission school, and very helpful. This is the beginning of a movement in behalf of the children of Chicago that is still doing good work. Though under the direction of the Chicago church, the General Mission Board has been extending the privilege of soliciting the Sunday-schools of the Brotherhood for financial help.

In glancing over this part of the life of the Church of the Brethren in Chicago, one should not overlook the short periods of service, about a year each, rendered by several who afterwards entered foreign lands. Bertha Ryan Shirk was first; then Mary N. Quinter, and later Gertrude Rowland Emmert. These are held in precious memory by those in Chicago who came under their influence while there. To this should be added a fourth, Cora Cripe Brubaker. Her period of service extends from December 20, 1895, to July 26, 1905. During that time she labored as assistant a little over five years, and from October 1, 1901, to the end of her service, in charge of the work.

Foreign Workers Labored Here

On May 30, 1904, the General Mission Board offered to turn the whole Chicago mission interests, including dispensary, property and all, to the Chicago church in consideration of the payment of $3,722.36 endowment which the Board had invested in the property. The proposition was accepted and soon after this date the Chicago church returned to the direct supervision of the District, the same as any other congregation, and its further interesting history belongs to the history of missionary endeavor by the Northern District of Illinois.

A Transfer

Chicago, like all cities, is a field in which there is much need of work. None know it so well as those who have lived there. Perhaps none have labored harder, and made more sacrifices for the cause than the members of metropolitan churches, and

as long as the Extension movement makes appeals to the Sunday-schools of the Brotherhood for help and it is sent, so long will this church, struggling against the combined foes of righteousness, have the prayers of the Brotherhood.

Praying for Them

About 1894 one, E. Bombay Edwards, appeared in the missionary activities of the church on the home base. He had been a missionary in India for a number of years, under another board. He came to the Church of the Brethren in order to follow the Lord more fully, and, after uniting, he wrote several good tracts, one, in particular, "Triune Argument for Trine Immersion." Knowing India as he did, he traveled somewhat in company with Brother Stover, to develop sentiment in favor of the proposed new mission. Thus he labored among the churches for more than a year. Finally, in 1895, the General Mission Board ordered the following to be published in the *Gospel Messenger*, "Because of wrong impressions, the Brotherhood is informed that E. Bombay Edwards was not authorized by the General Mission Board to lecture in behalf of the India Mission." Soon after this he disappeared from the associations of the membership.

One from India Helping

In 1894, at the Meyersdale, Pennsylvania, Conference, W. B. Stover and his wife, Mary, and Bertha Ryan, were approved as missionaries to India, while D. L. Miller and his wife were endorsed, by unanimous consent, to visit the churches in Denmark and Sweden.

Workers for Abroad

In 1894 the General Mission Board decided to begin the erection of a meetinghouse in Washington, District of Columbia, and the account of that mission properly falls in place here.

Washington, D. C., Mission

How Missions Begin

The early history of each city mission has much that will always be unwritten on earth. Members locate in the city, appeal to some of their former ministers for preaching, and the preacher with a missionary heart visits them, perhaps holds meetings in a private home or a rented hall. Hearts are warmed and stirred, and a mission is begun. It began without the direction of any organization except the Great Organizer, the Holy Spirit, and the mission grew, perhaps very slowly at first, until it was needful that some one supervise and help it, and then it came under the care of some organization.

Disappointment

Not unlike the foregoing did the work in Washington begin. S. H. Myers, of Timberville, Virginia, whose heart always reached beyond ordinary metes and bounds in evangelistic effort, took an interest in the Washington, D. C., work. What preceded the Board's action, in January, 1893, was not committed to record, but the decision at this time reflects disappointment, as well as a determination to withdraw from the city. This is the significant

record: "That since the number of members in the Washington City mission is not what was expected, the expense much higher than was anticipated, and the location of the missionary was done without the confirmation of the Board, we discontinue the work for the present, and, in addition to the monthly allowance, pay Brother Lyon's moving expenses to his former residence." It was stated in a notice, appearing soon after in the *Gospel Messenger*, "In closing this work, the Board does not wish to reflect on any person connected with the mission."

Reconsideration

The action, however, seems not to have done justice to Wm. Lyon, the missionary who had located there with the understanding that he would be supported one year. (This agreement, apparently, had been entered into on the part of the Board by S. H. Myers and had not been reported.) Some eight bishops from Maryland and Virginia came before the Board and, after prayerful reconsideration, it was decided to carry out the year's contract. Eastern Maryland was asked "to take charge of the mission." This reconsideration was a good one, for at the end of the year the General Mission Board decided to continue the mission under the care of Wm. Lyon. At the end of the fiscal year, March 31, 1894, the Board reported to Conference that for ten months' service Brother Lyon had been rewarded with four baptisms, that an average attendance of twenty-seven had worshiped in the mission, and that there were twenty-four members in the city.

Providing a Meeting-house

At the April, 1894, meeting the Board "decided to appropriate $500 towards building a meetinghouse there, provided sufficient funds could be raised to complete it." For this purpose a call was made through the *Gospel Messenger.* Wm. Lyon also made a proposition, which was accepted by the Board. It is as follows: "I am willing to work in the capacity of a colporter and give one-half the profits accruing therefrom to the support of the mission, provided that the Board agree still to pay the actual expenses of the mission, as heretofore, after deducting one-half the profits as named above, also contributions, etc., and that the Board decide further to have me continue in city missions as long as I render satisfaction." During the summer the believers were organized, twenty-six letters being read, and these became charter members of the Washington City congregation.

Resignation

It is with regret that, on February 11, 1896, not one year after the former action of the Board, the record indicates dissatisfaction. Brother Lyon's resignation was accepted. The Board allowed him proper remuneration to return from the field to his home, and expressed its "appreciation for the spirit manifested in his letter of resignation."

In May, 1896, Albert Hollinger and family located in Washington and he became the missionary. In September following, Sister Westergreen, then Carrie Anderson, was appointed Tract worker and assistant, and a committee was appointed to go to

Washington, to see what could be done towards purchasing a site for a meetinghouse. In February, 1897, this special committee reported that a lot on the corner of Fourth and North Carolina Avenue, S. E., costing $6,000, had been secured. It was decided to raise by donations $5,000 towards putting up a meetinghouse and parsonage. At the time of this decision, the lot purchased lacked about a thousand dollars of being paid for. But the Board had confidence in the Brotherhood's support and went ahead. That confidence was not misplaced.

Lot Purchased

At the same meeting "Albert Hollinger, with such assistance as the congregation at Washington selected," was made the building committee and plans for the proposed house were approved. The building committee consisted of Albert Hollinger, A. B. Barnhart, S. F. Sanger and M. C. Flohr. An active campaign of soliciting began at once, Brother Hollinger working in Virginia, Maryland and Pennsylvania, while the other territory was under the direction of the Mission Rooms. Taken from the Annual Report, in totals, this is how the money was raised:

Building Committee

Donations for year ending March, 1896, ...	$1,697.77
Donations for year ending March, 1897, ...	3,114.73
Donations for year ending March, 1898, ...	1,826.11
	$6,638.61

Lot purchased,	$6,000.00	
Deed and expenses therewith,	77.64	
Taxes,	39.14	
Solicitor's expenses,	55.16	
Total expense,		$6,171.94
Balance on hand towards house,		$ 466.67
Donations for year ending March, 1899,		3,642.26
Donations for year ending March, 1900,		4,166.39
Returned from Washington,		168.86
		$8,444.18
Building,	$6,147.70	
Labor,	3,277.92	
Taxes,	208.32	
Expense of solicitors,	86.45	
Committee's expenses,	219.11	$9,939.50
Indebtedness,		$1,495.32

In about two years the indebtedness was cancelled.

In May, 1898, "51 feet off the North Carolina Avenue front was ordered sold for $1,400," and the erection of the church edifice was ordered to begin at once.

In Care of Eastern Maryland

In the 1899 report of the General Mission Board appears this statement: "Special mention is due the Mission Board of Eastern Maryland, now caring for the Washington, D. C. Mission. Under their general supervision and the earnest efforts of those at Washington, the work is progressing,"

The General Mission Board continued a financial help to the mission, however. In the erection of

the church edifice, it was contemplated that at some time a parsonage would be added. In May, 1902, this much needed improvement was ordered, not to cost over $3,000, and to be constructed under the supervision of A. B. Barnhart, of Hagerstown, Maryland. He succeeded well, for a suitable building was erected at a cost of a little less than $2,500. The congregation grew strong enough, numerically, to help bear the burden of the property in taxes and repairs, and finally assumed the obligation of $3,250 in endowment, which the Board had invested in endowment, and is paying that off.

Parsonage Built

No congregation in the Brotherhood has a more important place to witness for Christ than the members in the capital of our land. The membership are earnest, faithful and true, and the Brotherhood rejoices in their comfortable place of worship and loyalty to Christ.

Important Place

Gish Testament Fund

No one felt more keenly the need of Bible distribution in out-of-the-way places than did James R. Gish, whose later years were spent in evangelistic work in the southern part of the Brotherhood, especially in Missouri and Arkansas. He wanted evangelists to locate and build up the cause where the language was known, and offered $25 cash for every one whom the General Mission Board would locate in that territory. In addition he presented to the

A Great Need

Board, at its meeting of April, 1894, the plan whereby Bibles could be circulated at cost. He gave $100 to buy cheap Bibles, and asked the Board to resell them at just what they cost; reinvest the money and thus perpetuate the fund. Later he gave the Board $1,000 in cash to publish what became generally known as the Gish Testament, a unique and useful book used by many ministers and others. The fund is largely intact, and the Testament has run through many editions. Special editions have been made for other denominations and associations.

Unique Book

It was recorded in sadness, in the early part of 1895, that S. W. Hoover, a member of the General Mission Board, suddenly died. He had been in usual health, very active in the Board meeting held at Bridgewater, Virginia, in February, and was called home before the Board met again. In the May meeting suitable resolutions were passed. He was the only one who died while in the service of the Brotherhood as a member of the General Mission Board. Isaac Frantz was chosen to complete his term.

S. W. Hoover's Death

The problem of missions was not all on the foreign field. Members on the home base were moving into the cities, where there were no congregations of the Brethren. A mission was established; the minister was not able to support himself as had been the rule in the rural districts. In 1894 a query, asking for a plan for city missions, was referred to the General Mission Board to answer, and in 1895 the following was offered and adopted:

City Mission Plan

1. City missions should be placed in charge of exemplary ministers, who are able and willing to teach and maintain the doctrines and practices of the church.

2. They must be men who understand the character and wants of city missions, and can adapt themselves to that class of work.

3. In order that they may give the work their entire time and attention, it is necessary that they receive a reasonable support.

4. State Mission Boards are hereby authorized and urged to establish missions in cities where there are favorable openings, and sustain them in accordance with the above provisions.

5. State Boards that can not raise, or devise ways for raising, what is needed to maintain such missions, may apply to the General Mission Board for assistance.

6. City missions, thus established and maintained, must sustain the same relation to the respective Districts as other congregations, and should be urged to become self-supporting as soon as practicable.

Asia Minor Mission

Earliest Record

The earliest recorded interest by the Church of the Brethren in a mission in Asia Minor is the following decision, made by the General Mission Board at its meeting on February 4, 1895, "The Board decided to send a missionary to Asia Minor as soon as a suitable one can be found and funds raised to support the work." In December previous to this meeting, G. J. Fercken and family had arrived in Mt. Morris, Illinois, and had been received into fellowship with the Brethren by baptism. Brother Fercken was living in Mt. Morris, spending much time in the Mission Rooms, partly in clerical work, partly in reading.

The Beginning

Several years before D. L. Miller had toured Asia Minor, and in 1894 published his "Seven Churches of Asia." This laid a splendid foundation for missionary interest, and the idea of opening a mission in Asia Minor at this time grew rapidly in favor. Brother Fercken appeared to be the logical one to send. At the Conference of 1895 G. J. Fercken was approved and he at once planned to sail for Smyrna, Asia Minor. That same fall D. L. Miller and wife started on their world tour, visited Smyrna and made their report. In the meantime the Secretary used his best judgment in directing the opening of the mission. Brother Fercken was a frequent writer for the *Gospel Messenger*, sometimes discussing general questions of religion in Europe, at other times relating touching incidents of the mission. In February, 1896, the Secretary reported progress, and he was instructed to secure an itemized statement of expenditures up to this time. Concerning the opening of this mission an extract from the Board's Annual Report to the Conference of 1896 will be of interest:

One year ago it was decided to open a mission at Smyrna, Asia Minor. G. J. Fercken and wife, the missionaries appointed, reached their field of labor July 13, 1895. In September D. L. Miller and wife, H. B. Brumbaugh, T. T. Myers, and W. L. Bingaman, visited the mission, and on September 29 the first love feast was held. Seven persons sat around the table of the Lord, and several Greeks were present at the services. Previous to the feast, G. J. Fercken was ordained to the bishopric, D. L. Miller and H. B. Brumbaugh laying on hands. The first baptism was administered October 17, 1895, and on

April 15, 1896, there had been nine received into the church,—five from the Greek, three from the Armenian, and one from the au-Armeno-Protestant faith. On January 26 the First Church of the Brethren was organized. At this meeting one deacon was elected and an evangelist duly appointed. At the second feast, held April 2, eleven communed.

At the meeting of the Board, on May 18, 1896, "Brother Apikian was accepted as a worker, and two Turkish pounds per month allowed for his support. Brother Fercken was granted permission to rent a Brethren's home, the annual expense of which should not exceed seventy-five Turkish pounds per year for janitor fees, fuel, light and rent. That Brother Fercken be granted permission to start an Orphanage, the number to be received to be regulated by the number whose support is pledged. The basis of support was $30 per annum. Brother Fercken's support was made $850 per year, including house rent."

Brethren's Home

The Brotherhood leaped to the opportunity of helping to develop the Orphanage. In the next year $3,036.99 was donated for this purpose, of which amount $350 was used to furnish the Home for the orphans, and $897.25 for the support of orphans and their instruction. The growth of the work pleased the Board and a letter of greeting was ordered prepared in its name, to be sent to Brother Fercken. In May following Brother Yereman appeared in the history of the mission as a worker whose support was made four Turkish pounds per month. Brother Fercken

Orphanage Well Supported

was instructed "to rent the Home another year, and look up rights and title to property, that he may change location, if he deems best, but not to increase the expense over ten pounds per year."

A new location was selected and occupied. The activity of the mission attracted attention,—attention of friends who rendered more or less assistance,—attention of others who grew envious of the success of the mission, and began to instigate persecution. During the year just then completed eight had been received into the church. A congregation was organized at Aidin and a mission opened in Philadelphia. Sixteen had been received by baptism during the year ending April 1, 1898.

Attracted Attention

All this prosperity hastened a climax in trouble. The Annual Report to Conference of 1899 thus speaks of what had transpired:

Persecution

> The dark cloud of persecution, which fell upon the consecrated and energetic efforts of G. J. Fercken at Smyrna, is recorded in sadness. So bright with promise, so richly blessed in every way, it is hard to understand why the work of saving souls should be brought so abruptly to a close. Brother Fercken sowed the seed thoroughly and the gathering called forth the bitterness of the enemy. D. L. Miller writes in a recent letter that he has little hopes of reëstablishing the Orphanage, as the Sultan has given orders to watch all American Orphanages and eject any workers who seem to be successful.

Concerning this situation, the record of the Board on August 8, 1898, is of interest: "To Brother Fercken: We express our deep sympathy for you in your recent persecution, for we do not entertain a

thought of guilt on your part, as charged. May the Lord help you to bear up under it most patiently, feeling that all things will work together for good to them who trust in the Lord." It was further decided that "because of the complications and persecution which Brother Fercken has met, in his work in the Asia Minor mission, necessitating his leaving the field, we decide that the Asia Minor mission be placed in charge of D. L. Miller; that we appropriate $150 to have Brother Fercken meet Brother Miller at Bremen, Germany." At the meeting in October the Board again "extends sympathy and prayers in Brother Fercken's behalf, in his present trouble." After hearing Brother Miller's report at the meeting of January 10, 1899, the Board decided, "after prayerful consideration, to continue the work in Smyrna, both mission and Orphanage, as the Lord opens the way." This action, however, meant that Brother Fercken was no longer on the field, and that a new worker would have to be secured. The missionary was not selected and at the meeting of May 15, 1899, Brother Miller was relieved of the charge of the mission.

Deep Sympathy

On September 12, 1899, Brother Miller made a full written report of the situation at Smyrna. The Board passed the following resolution concerning the same: "D. L. Miller made a complete report of the charges preferred against G. J. Fercken at Smyrna. The report, which reveals a thorough investigation and impartial presentation, is accepted, and the

Full Written Report

Board hereby extends its hearty thanks for his indefatigable and efficient labors, and orders the papers to be carefully filed. After hearing the entire report, the Board again declares its full conviction of Brother Fercken's innocence, and directs the Secretary to inform the American Missionaries in Smyrna of this conclusion, and to send a copy of this minute, with a letter of fraternal greeting, to Brother Fercken." It might be explained that one of the serious charges against Brother Fercken, brought by missionaries of other denominations, was immorality. In addition to the above minute, the following appeared in the *Gospel Messenger* of October 30, 1899:

> Having investigated the charges made against Brother Fercken, we most unhesitatingly declare our full belief in his innocence. We express our esteem for and our full confidence in our brother, who has been brought to suffer so much for the cause he loves and for which he made such great sacrifices. His success brought envy and ill will, but the right will triumph in the end. Our hope and prayer is that our brother may be sustained by the grace of God, and in the end come off more than conqueror through him who loved us and died for us all.
>
> Signed, J. H. Moore,
> W. E. Roop,
> May B. Oller,
> Lizzie Miller,
> D. L. Miller.

It was decided to send American missionaries to the station as soon as they could be secured. At

this time the following native workers were receiving support: Heracles, £4 per month; Athanasius, £2 per month; Chirighotis, £1 per month; Produmos, £2 per month; rent per year, at Smyrna, £12; rent at Philadelphia, £9 per year.

Other Workers

The Board sought for a suitable worker for this difficult field, but found him not. The membership were holding together as best they could. The Board was spending no funds on the mission, save for rents at the two stations. Demetrius Chirighotis was looked upon as the head of the mission, and did the correspondence with the Board. Thus matters progressed until April 29, 1902, when Chirighotis was encouraged to come to America, to become better acquainted with the church, and was allowed $100 towards his expenses. In a short time he landed, came to Mt. Morris, Illinois, spent some time in school there and was in this country about two years.

Without a Missionary

In August, 1904, upon Brother Chirighotis' return, the Board appropriated $600 towards a year's support, upon the understanding that he was to shepherd the flock for one year. Some correspondence during the year was had with Brother Chirighotis, but it was evident he was not entering into mission work with that earnestness that justified continuing his support. The next recorded action indicates that he fell away from the ideals of the church, for in 1909 knowledge came to the

Continuance Not Justified

Board that Chirighotis had put away his first wife and married another. The Secretary was then instructed "to write to him the scriptural teaching on marriage, and his violation of the same, as understood by the church." He evidently had asked for some help, for this was denied him at this time.

What has become of the membership of the church in Smyrna is not known. A few migrated to this country and were active in the church at Muncie, Indiana. As for the others, no data are at hand.

Neglected Missions

Many problems confronted the General Mission Board at this time, four of which were taken to the Conference of 1896 for answer. It was decided that the sadly neglected mission within the bounds of a State District is to be reported to their District Meeting and District officials are to "be required faithfully to discharge their duties." In Asia Minor the question of rebaptism was such an important one,—every one being baptized by trine immersion,—that a committee was granted to consider the subject and report to the next meeting. Another committee was appointed to report a plan to provide for the disabled missionary. The last was by what plan a mission church should be located in its proper State District (See "Minutes of Annual Meeting," page 631).

With the hope of changing the laws of Denmark and Sweden, so as to obtain some leniency to the Brethren in those countries, the General Mission Board asked for a committee of three, to draft a

memorial to the king of each country. The committee consisted of D. L. Miller, J. H. Moore, and another brother, who prepared and sent the following:

Memorial to Kings

To His Majesty, King Christian,
of the Kingdom of Denmark:

We, the undersigned, citizens of the United States of America, and members of the German Baptist Brethren church, hereby present to his Majesty, the King of Denmark, a petition in behalf of the members of our faith, who are subjects of the King, and residing in his kingdom, in the hope and belief that the King will, in his wisdom, modify, in some degree, the ruling made in the case of our beloved brethren.

We desire to present to the King the fact that the principles of our religion forbid our going to war, and all resistance by force to our enemies. It is a matter of conscience which we do not wish to, or dare to, disregard.

We, therefore, come to your Majesty in this manner, and pray that the King's clemency be extended towards the members of our faith, who are his subjects, to an extent that his Majesty will not require those of our brethren who do not go to war, because of conscientious scruples, to serve in prison. It is not a lack of love of their motherland, which prevents their serving the King in this manner, but a love of peace, given them by the God whom they worship, and taught them from their childhood.

We pray the King that his Majesty will investigate what we here say, and if, in his wisdom, the King can devise a more mild manner of dealing with our brethren, we will forever be grateful to his majesty therefor.

A similar petition was sent the King of Sweden. It was reported that in Sweden an amendment to the military law granting the petition almost passed. Nothing was heard from Denmark. Military serv-

ice is still required of the Brethren, or else imprisonment is imposed.

Among the Colored People in the United States

Some Urged Missions

The negro of the South, naturally religious after his manner, has always appealed to many of the members of the Church of the Brethren, and these have urged that mission work be done among them. The General Mission Board, willing to enter every field that the Brotherhood desired to occupy and was willing to support, made a series of attempts among these people.

A Definite Proposition

In 1896 Jos. C. Lahman, of Franklin Grove, Illinois, showed his interest in the colored people in the following proposition: "If the General Mission Board will undertake a mission to the colored people of the United States I will pay tuition, board and books, for one year's schooling, towards preparing some colored brother for the work of missions." Brother Lahman was of the opinion, shared by many, too, that only a colored missionary could be successful among the colored people of the States. This offer and other repeated requests of similar character led the General Mission Board to appoint a sub-committee, to draw up plans for such a mission, and report to the next meeting. For some reason the sub-committee never made a report, and nothing was done until May 28, 1898.

At this time A. W. Vaniman was placed in charge of a proposed mission among the colored people, and with two other brethren to assist in determining the

best location, he went to work. He studied the conditions of the South carefully. He and his wife located at Atlanta, Georgia, in the heart of the "black belt." They made a rather lengthy report to the General Mission Board at its meeting, January, 1899, and the Board decided to recall Brother and Sister Vaniman from the field, and refer the whole question to the Standing Committee of 1899 for advice. Brother and Sister Vaniman left Atlanta, Georgia, about January 14, 1899, and if a report was made to the Standing Committee, no record seems to have been made of it.

Studying Conditions

At the meeting in May, 1900, an appeal to do work among the colored people of Fruitdale, Alabama, was before the General Mission Board. "After long deliberations" a committee was appointed to discuss the subject through the columns of the *Gospel Messenger*. Time went on.

Another Appeal

In Indiana a colored brother contributed liberally each year towards a mission to his own people; his daughter, Sister Mattie Cunningham, he sent to Manchester College, North Manchester, Indiana, and in March, 1903, a committee was appointed to arrange with her to enter upon mission work at Palestine, Arkansas, where there was a good congregation of white members and prospects for opening work among the colored people. There she would be under the direction, and within reach, of the counsel of Bishop J. H. Neher, located at Palestine at this

Preparation

time, a man whose heart was warm toward opening the proposed mission.

A Mission Opened

The following September it was decided to send Brother Mays, colored, of Circleville, Ohio, a minister of the Church of the Brethren, with Sister Cunningham to Palestine. Soon a D. C. Clark applied for membership. He showed ability in pastoral work; had a good general knowledge of the Word, and in August, 1904, it was decided to support him, as well as Sister Cunningham. Brother Mays remained only a short time. Within the next couple years the work seemed to grow. By funds donated especially for that purpose, a meetinghouse was built. In a short while, however, conditions developed that brought Sister Cunningham back home, and the mission, through the death of Brother Clark, was closed.

Industrial Mission

During these latter days, or as early as May 30, 1905, the idea of an Industrial Mission was seriously considered. The question was placed in H. C. Early's hands to study, and raise $15,000 to begin the project. He made a trip to Tuskegee Industrial Institute, under the management of Booker T. Washington, reporting his findings in the *Missionary Visitor* in a series of well-written and fully-illustrated articles, but thus far, from all this publicity, nothing has developed save that the General Mission Board received $397.75, from an estate in the East, to be used as an endowment for Industrial Missions among the colored people. In recent years there

has been no expressed interest in missions among the colored people.

Mission Work in Brooklyn, New York

The Beginning

While engaged in evangelistic services in Malmö, Sweden, in 1892, Christian Hope baptized two men, heads of families. In the fall of the same year both emigrated to Brooklyn, New York, and for a time found plenty of work. During the panic of 1893 and '94, however, want prompted them to appeal to the General Mission Board for help, and T. T. Myers, pastor in Philadelphia, at the request of the Board, visited and aided them in such a manner that three children from these two families united with the church. Thus began the Church of the Brethren in Brooklyn.

First Sunday-school

Nothing systematic was done until February 8, 1897, when Alice J. Boone was assigned by the General Mission Board to go to Brooklyn after visiting some of the eastern churches, and to open up a mission there. T. T. Myers assisted her in organizing the first Sunday-school on April 2, 1897, there being twelve in attendance.

The First Communion

In the following June the General Mission Board asked Christian Hope to locate in Brooklyn without his family, and to do what he could towards establishing a mission, and report the outlook to the next meeting. He spent two months, baptized the wife of one of the two brethren who located first,

and the first communion, in which some seven or eight participated, was held. After hearing Brother Hope's report in the August meeting, it was decided "that the mission be closed till next spring, that Sister Alice J. Boone visit the churches and raise a fund to open up more effectual work; that Brother Hope return to his family and work in Kansas and Nebraska." Sister Boone's success among the churches is not recorded. At this meeting J. Kurtz Miller was "appointed minister in charge" but did not accept, for he had not yet completed his preparation for mission work.

Aggressive Steps

Evidently aggressive work was being done among the children, both in the Sunday-school and industrial avenues, for in January, 1899, there was a request for $100 for a gymnasium. Two members of the Mission Board were assigned to visit the mission and report on its needs. Sister Boone at this point withdrawing from the mission, J. Edson Ulery and wife assumed the care of the mission in June, 1899. On October 4, 1899, S. F. Sanger and A. B. Barnhart assisted in organizing the body of believers, now consisting of five brethren and five sisters, into a congregation, known as the "First Church of the Brethren." The bishop chosen was George S. Rairigh, of Maryland. Brother Ulery was advanced to the second degree of the ministry and the mission took on new life.

The mission's greatest need was a suitable place of worship. A store room fitted up would do, but did not make the right kind of an impression. Then, because a saloon would pay higher rent, the mission

had to move. All this urged the necessity of the congregation owning its place of worship. However, the time was not at hand when this could be done. Reënforcement was added in the person of Elizabeth Grater, in February, 1900; and the Eastern District of Pennsylvania was asked to take supervision of the newly-organized congregation. After spending some months in the mission, Brother Ulery was convinced that the place of meeting was not well located at the corner of Sixtieth and Third Avenue, and suggested a change. The suggestion was not granted, but he was encouraged to press forward. However, the mission was moved to 5901 Third Avenue and a day-school was opened on condition that it would not entail any expense upon the Board. Through this and the Sunday-school, a large number of children became regular attendants at the mission.

Greatest Need

It was during 1900 that John Caruso, an Italian, dedicated his heart to the Lord, and gave $60 towards beginning a mission among his own people. Brother Barnhart was assigned to provide for this new phase of the work, and to expend not to exceed $20 per month. A mission was opened at 207 Twenty-first Street, and thus far, in its activities, thirty Italians, including Brother Caruso's parents, two brothers and a sister, have united with the Church of the Brethren. The Sunday-school has an enrollment of 150; the rent for the mission is $30 per month, $20 of which is appropriated by the Board.

The Italian Mission

In September, 1901, much to the regret of the Board, Brother and Sister Ulery withdrew from the mission and entered other fields of church activity. The Board again invited J. Kurtz Miller to assume pastoral care of the mission. He accepted, and on November 29, 1901, he preached his first sermon, administered baptism to two young sisters, and officiated at a communion where fifteen of the mission members communed.

J. Kurtz Miller as Pastor

In May, 1902, Brother Miller came before the Board and made a "report of the work in Brooklyn. It was decided to made a call for funds to purchase a lot in Brooklyn and to build a house of worship. Brother Miller and Geo. S. Rairigh were appointed solicitors, with authority to devise and prosecute plans for raising needed funds for lot and house. Elizabeth Howe was appointed as assistant in the mission, Sister Grater withdrawing." At the meeting September, 1903, the General Mission Board made another effort to turn the mission over to the Eastern District of Pennsylvania, stating that it would take care of the mission financially, if the District would assume further supervision. The effort was unsuccessful.

Securing a Lot

Time went on. For six years Brother Miller threw his might into raising the needed funds for a suitable church and parsonage. January 10, 1905, a plot of ground 66x100 feet at 358 Sixtieth Street was bought at a cost of $4,300. A committee, consist-

Buildings Completed

The Oberholtzer Home, Near Trotwood, Ohio, Where the First General Mission Board Met in 1880.

(Read Page 77, Photo in 1913.)

The D. L. Miller Home, Where the General Mission Board Met While the Office Was in Mt. Morris, Illinois.

(Photo in 1889.)

ing of A. B. Barnhart, J. Kurtz Miller, Ephraim Strayer, with "D. L. Miller added as honorary member," was appointed to provide plans for building. Brethren Barnhart and Strayer did not serve and Chas. D. Bonsack and W. D. Miller took their places. At the Springfield, Illinois, Conference, of 1906, plans were submitted and adopted by the Board. Ground was broken on April 29, 1908, the year of our Bicentennial commemoration, and seven months later, on November 29, the church and parsonage, including lot, costing $29,300, were dedicated free of debt, a monument to the generosity of a Brotherhood who desired to see a good church home in Brooklyn. There was about $400 overplus, which was turned over to the World-wide Mission Fund. On the day of dedication the Brooklyn membership was thirty. There has been a steady and healthy growth since, until, at the beginning of 1913, the membership was 115, and the Sunday-school enrollment 275.

Growth

The Brooklyn church and parsonage have been a home not only for the flock and its adherents, residing in the city, but also for the brethren and sisters from out of the city, coming there. It has been a blessed home,—a resting and waiting place for outgoing and returning missionaries, while in the city. Several of the rooms in the parsonage have been furnished by a few congregations and some friends, and those who have enjoyed them have gone away thankful for such splendid provisions within the bounds of Greater New York. The

growth of the church is encouraging. Its membership has increased among the middle class,—bread winners they are, it is true, but quite willing to bear their share of the burden. In fact, they are bearing each year more and more of the financial obligations of the church. Looking towards self-support, in 1908 the monthly allowance from the Board was reduced to $90, covering both English and Italian work; in 1909 to $80.

Spiritual Oversight

In 1911 a part of Eastern Pennsylvania, New Jersey and New York was formed into a new State District. As soon as the District Mission Board was appointed, the Brooklyn congregation, with its large field, Greater New York, was transferred to the care of the new District at a meeting of the Board, held in York, Pennsylvania, May 31, 1912. While by this act the congregation is under a State District, it shall, because of its unique position in the largest city of the land, always hold a large interest in the thought and prayers of the Brotherhood.

A summarized financial statement of the Brooklyn congregation for the year 1912, as published by them in printed form, is of interest:

Receipts

Home District Mission Fund, ...		$ 64.87
Foreign Mission Fund:		
Balance, ...	$ 5.35	
Donations, ...	31.65	$ 37.00
Pastor's Fund:		
Balance, ...	$ 76.61	
Offerings, ...	198.76	$ 275.37

General Church and Sunday-school Fund:		
Balance,	$ 3.05	
Church,	280.39	
Sunday-school,	156.03	
Pledges,	27.31	$ 466.78
		$844.02

Expenditures

Sent to District Conference,		$ 64.87
Sent to Annual Conference,		37.00
Pastor's Fund,		180.00
General Church and S. S. Fund:		
Light,	$ 57.97	
Coal,	185.00	
Sunday-school supplies,	71.68	
Repairs,	11.95	
Taxes,	76.78	
Janitor,	60.00	
District Conference Assessment,	3.40	$ 466.78
		$ 748.65
Balance of Pastor's fund,		95.37
		$ 844.02

J. C. Maugans, Treas.
A. P. Geib, Assistant Treas.

We, the Auditing Committee, find the Treasurer's Financial Report for the year 1912 correct.

Cash Tellers: Alfred Marum, 1915; Lillian Struss, 1914; Ada Oldham, 1913.

Auditors: Ada Oldham, 1914; Waldo Strayer, 1913; Martin Texiere, 1912.

On April 1, 1897, the General Mission Board came into possession of the Brethren Publishing House and created

The Publishing Department

How It Came About

When, in 1893, the General Mission Board and the Book and Tract Work were united, the constitution for the new organization provided that, when suitable arrangements could be made and wisdom dictated, the General Mission Board should own and control all the publishing interests of the church (Art. 3, Report of Committee on Consolidation, Annual Meeting of 1893). In May, 1896, D. Vaniman was employed by the General Mission Board as "General Traveling Secretary" to give all his time to the work. He believed the time at hand when the church should own her publishing interests. This conviction was strengthened by the fact that as early as 1882 some of the brethren favored the church taking over the publishing interests. On D. L. Miller's return from his first tour of the world he made a proposition to Brother Vaniman that led to a plan to raise the necessary amount by donations on the annuity plan.

The Amount Raised

When the General Mission Board met at Elizabethtown, Pennsylvania, in the home of B. G. Groff, for its regular meeting, on September 28, 1896, Brother Vaniman reported that the necessary amount had been raised, and that arrangements had been completed for the transfer of all the stock to the Board. A vote of thanks was tendered to the donors, and a copy of their subscriptions was entered on the minutes of the Board.

The following was the form of subscription used

The Subscription for this move that has since proved such a large factor in the advancement of the mission interests of the church:

For the purpose of purchasing the stock of the Brethren Publishing Company at par value (500 shares at $100 per share,—$50,000) the same, when purchased, to be turned over to the General Mission Board of the Church of the Brethren, the income to be used for missionary purposes at home and in foreign lands, I hereby agree to give and donate the sum hereto subscribed and set opposite my name.

In consideration of which gift the said Board shall execute a bond, obligating itself to pay each subscriber annually the per cent affixed thereto on the amount paid by said subscriber: and at the death of said subscriber, and husband and wife, when designated in the bond, said bond shall become null and void.

Further, it is expressly agreed and understood that this subscription shall not be in force until arrangements are made to secure all the stock of the said Brethren Publishing Company.

Subscriber.	Rate.	Amt.	Annuitants.
D. L. Miller.....	6	$25,250	D. L. Miller and wife.
Jos. Amick, ...	—	1,000	
Jos. Amick, ...	6	1,000	Jos. Amick and wife.
Jos. C. Lahman, ...	6	500	Jos. Lahman and wife.
I. J. Rosenberger, ..	6	1,000	I. J. Rosenberger and wife.
Susan Bashore, ...	6	500	Susan Bashore.
Michael Byerly, ...	6	500	Michael Byerly.
S. W. Hoover Est., ..	6	3,000	S. W. Hoover and wife.
Lutz Est., Illinois, ..	—	300	
Sarah Wolgamuth, ..	6	4,500	Sarah Wolgamuth.
Lydia Brumbaugh, ..	6	2,000	Lydia Brumbaugh.
Samuel Wenger, ...	6	200	Samuel and Eliz. Wenger.
Covina farm, ...	—	5,000	
New Enterprise Church, ...	6	250	To church for 16 years.
Mary S. Geiger, ...	6	2,000	Mary S. Geiger.
Julia Ulrey estate,..	—	400	
J. B. Brumbaugh,...	6	1,000	J. B. Brumbaugh and wife.
Five shares already on hand, ...	—	500	
H. B. Brumbaugh,..	6	1,000	H. B. Brumbaugh and wife.
J. F. Oller	6	1,000	J. F. Oller and wife.
D. F. Stouffer, ...	—	100	

Elizabeth Roop, ...	6	$250	Elizabeth Roop.
A. & Eliz. Englar,...	6	200	A. & Eliz. Englar.
Eliz. Englar, ...	5	170	Eliz. Englar.
Samuel Hoffman, ...	6	100	Samuel Hoffman.
Margaret Hoffman, ..	6	50	Margaret Hoffman.
Eliz. Switzer, ...	5	100	Eliz. Switzer.
Margaret Englar,	—	25	
Jacob Stoner, ...—		100	
J. C. Rinehart, ...—		125	
D. Stoner, ...	6	100	D. Stoner.
Sallie E. Stoner, ...	6	100	Sallie E. Stoner.
Annie E. Stoner, ...	6	100	Annie R. Stoner.
Lydia R. Little. .....—		25	
Margaret Englar, ...—		10	
John Leester, ...5		200	John Leester.
Margaret Royer, ...—		10	
John Haflebower, ...	5	100	John Haflebower.
Violetta Haflebower,.	5	100	Violetta M. Haflebower.
Elizabeth Gibbel	6	100	Elizabeth Gibbel.
Lizzie B. Becker,....	6	100	Lizzie B. Becker.
A. W. Mentzer, ...—		100	Gospel Messenger for life.
J. B. Keller, ...—		10	
Isaac Frantz & wife,.	6	100	Isaac Frantz and wife.
I. D. Parker, ...	6	1,500	I. D. Parker and wife.
Jas. R. Gish, ...—		250	

Provisions Made

At the same meeting the donation was accepted, the General Mission Board made provisions for the conducting of the newly acquired property after this manner:

Publication Department of the General Mission Board of the Church of the Brethren

1. This department shall embrace the printing and publishing of all books, papers, tracts and periodicals authorized by the Board or the Annual Meeting, and do a general printing and publishing business.

2. The present Executive Committee of the Brethren Publishing Company,—D. L. Miller, J. Amick, J. H. Moore and H. B. Brumbaugh,—shall continue in the management of the publication department until necessity for a change becomes apparent.

3. The editorial staff on the Gospel Messenger shall continue as at present constituted, until a necessity for a change becomes apparent. The Executive Committee may employ such other help as may be necessary.

4. Salaries:
   Business Manager, $70.00 per month.
   Office Editor, $70.00 per month.
   Eastern Editor, $500.00 per year.
   Editor-in-chief, $500.00 per year.
5. Special effort shall be made to enlarge the circulation of all our publications.
6. The Business Manager shall pay over to the Treasurer of the General Mission Board on the first day of January and May of each year all surplus money, as may be directed by the Board, and shall make annually a full statement of the business of the publishing department.

The foregoing was prepared by D. L. Miller, and from this outline, since the property has been in the hands of the Board, there has been practically no variation. Instead of the Editor-in-chief drawing his salary, as provided, he donated his services for all these years.

Special Notice

On October 10, 1896, a "Special Notice" appeared in the *Gospel Messenger* announcing the acquirement of the publishing interests. The first part of this notice is as follows:

For some years, as is well known to those of our readers who have attended our Annual Conferences, efforts have been made to have the church assume control of all her publishing interests. Those who were most anxiously concerned in this matter felt that the profits arising from our church publications should be used by the church in forwarding her work. It was also believed that, when it was known that the church owned, controlled, and received the profits arising from such publications, the circulation of our church and Sunday-school papers would largely increase. It was also felt that if the publishing interests belonged to the church, there would be no possibility of other papers, claiming church patronage, being started.

These were the feelings and motives prompting those who earnestly sought to induce the church to purchase the Brethren's Publishing Company plant and property.

But the question of raising the money, the financial management, the fear that if the concern were purchased and placed under the immediate control of the Annual Meeting, it would not be well managed, and other considcrations, kept the brethren from agreeing to accept the offers that were made from time to time for the last twelve years. But sentiment kept growing stronger in favor of the church owning the publishing interests. Many Brethren who, at one time, could not see their way clear to favor the move, now are of the opinion that it is the right thing to do. But the important question, as to where the money was to be had, was the great hindrance to the project. In these hard times it was felt that it would be a difficult matter to raise $50,000, the amount necessary to secure the business.

"Man proposes but God disposes," is a maxim that is as true today as when it was first uttered. While the question of raising the money to buy the publishing business exercised the minds of those who were favorable to the project, God put it into the hearts of the owners, and others, who were similarly disposed, so that the entire business of the Brethren's Publishing Company could be turned over to the General Mission Board. At the last meeting, held at Elizabethtown, Pennsylvania, on September 28 and 29, the donation was made and duly accepted, with many thanks to the liberal donors.

A Valuable Gift

The transfer of the property was made March 31, 1897, the end of the fiscal year for the retiring company. In their giving up their stock at par, the stockholders made a personal donation that the Brotherhood little realized. The stock company was paying large dividends and had not the stockholders considered the welfare of the church, rather than their

own interests, the stock could not have been bought for double its par value. As it was, the stock company turned over not only the business with its good equipment, but about $6,000 in cash, so that the Board would have ample means to push the business from the start for the church.

Little Change Made

There was little commotion in the transfer. A new system of bookkeeping was installed. Jos. Amick continued as business manager; J. H. Moore, office editor; D. L. Miller and H. B. Brumbaugh as editors. The first *Gospel Messenger,* issued under the new ownership, makes no mention of the transfer. At the subsequent Annual Conference at Frederick, Maryland, some entertained fears of objections when the Board's report would be presented for passage. But in that large delegate body there was but one dissenting vote. Thus the church owned, and began the control, through the General Mission Board, of her publishing interests.

New Location

A number of important questions at once confronted the new management. The earliest, and, for the time, most important one was that of location. Mt. Morris, Illinois, the headquarters of the publishing interests, did not present suitable advantages for the growing and large business it was hoped to develop. A committee was appointed to look up a location. Many meetings, much deliberation, and a number of places visited near Chicago, was the method of procedure. Chicago was once selected and then abandoned because of high rents, possible

labor troubles, and so on. At last Elgin, Illinois, was selected on February 2, 1899. A tract of ground where the present buildings stand, was bought for $6,000 cash; the city made a donation of $3,000 as an inducement to locate in Elgin. The committee on location was Joseph Amick, J. H. Moore, A. B. Barnhart, S. F. Sanger and L. W. Teeter.

Beginning in Elgin

On April 1, 1899, the Secretary of the General Mission Board, with his family, arrived in Elgin, and opened an office for the Board in the private room of Wm. Grote. This room he occupied rent free until, in September, he moved into the new building. Joseph Amick, J. H. Moore and another brother were the Building Committee. During the summer a suitable brick building was erected, and in September, 1899, the printing outfit, with most of the workmen and their families, located in Elgin, Illinois.

Growth

In one year it was seen that the new building was not large enough. Ground was excavated at the west end, and a one-story structure with walls strong enough for four stories was erected. This was followed in two years by adding the other three stories. In 1906, to meet the constantly-growing business, the plant as it then stood, was more than doubled in floor space,—52,000 square feet. This is the present building. From the beginning, here has been conveniently housed the printing plant, with needed editorial rooms, etc., and the Mission Rooms of the General Mission Board. The purchase of the stock, $50,000, and the grounds and buildings at

Elgin, Illinois, are, as an investment of the Board, held at $130,000. This does not include new equipment for which the earnings of the House have paid.

A New Paper

Going back to 1898, it was decided that "inasmuch as there was a class of young people too far advanced to be interested in the *Young Disciple* and yet for whom the *Gospel Messenger* was not wholly adapted, many of whom were now reading papers not in sympathy with the time-honored principles of the Brethren," to ask Annual Conference to grant the publication of a paper suited to the needs of these young people. It was granted. On October 11, 1898, the *Pilot* was named and authorized by the General Mission Board. Grant Mahan became its first editor. Soon after the *Landmark*, published in Missouri, through purchase was absorbed by the *Pilot,* and Howard Miller was made editor of the latter publication on February 14, 1900. Through his suggestion the paper was changed in size, and called the *Inglenook.* It kept its name but was destined to have the distinction of having many editors. Following Howard Miller, who served several years, came E. M. Cobb for two years. Next came Sister Blanche Lentz; then H. M. Barwick until his sudden death; then Blanche Lentz again; then S. C. Miller. Considerable funds were used in the promotion of this periodical. The beginning of *Our Young People,* in 1906, on the lines outlined, curtailed the need of the *Inglenook* to some extent. At the meeting of the Board, April,

1913, the publication of the *Inglenook* was ordered discontinued.

The management of a publishing plant was found, by the General Mission Board, to be no small task, but it laid hold upon the work with all the wisdom they could command. There were issued lengthy rules governing the Executive Committee of three, who had immediate supervision of the plant. These were followed, six months later, on September 12, 1899, with a lengthy plan, outlining the management of the Publishing House in all its departments. On February 14, 1900, an Executive Committee of five members was created. The committee elected was D. L. Miller, five years; I. Bennett Trout, four years; Joseph Amick, three years; I. J. Rosenberger, two years; H. W. Krieghbaum, one year. Allowing for the duplicating of one name, this now meant that nine brethren were directing the affairs of the Brethren Publishing House,—the five members of the General Mission Board and the five members of the Executive Committee. Regulations were then adopted that, as far as they related to the publishing interests, did not permit one committee to move without the consent of the other. This cumbersome arrangement was abandoned in about two years.

Management

The time came, in the life of Joseph Amick, that he felt he should lay off office cares, as they were rapidly growing in the Publishing House. His record had been a good one. About twenty years before he and D. L. Miller took up the paper at Mt. Morris, Il-

A Good Record

linois, when it was stranded financially, made a financial success of it, and helped to develop the institution to that point of usefulness that it was when turned over to the church,—a most influential as well as lucrative business. He then directed its finances under the new management until, April 29, 1902, his resignation was accepted and T. F. Imler was appointed to succeed him. In the fall of 1903 Brother Imler resigned, and on January 1, 1904, Robert E. Arnold assumed charge as manager. Under his direction the printing interests have grown, though there have been many perplexing problems to meet.

Field Workers

The policy of the General Mission Board has always been aggressive. The way to develop business was to go after it. Hence, early in its management, it created the office of "Field Worker," it being the business of those thus appointed to visit the churches, adjust dissatisfactions growing out of misunderstandings, introduce the church's literature, and explain the advantages and interests of the Publishing House. In this capacity E. M. Cobb served first; then John Heckman, Virgil C. Finnell, and John E. Metzger. Each of these did splendid work in making the church's literature more generally used.

Job Work

With the enlarged facilities, made by building in 1906, and the installation of one of the best outfits in the West, the Publishing House job department was ready to do a large line of commercial printing and

book making. Since this equipment, the department has been making annually, on an average, about 800,000 hard-bound books, besides pamphlets and other printing, and the regular publications and periodicals of the church.

Music Editor

On May 28, 1906, George B. Holsinger was employed as musical editor. Through his labors and the assistance of others, "Gospel Songs and Hymns No. 1," then the present "Hymnal" and "Hymn Book," and then "Song Praises" were issued, each having a large circulation. After his death, no one was appointed in his place, but in 1911 I. Bennett Trout and another brother completed the compilation of "Kingdom Songs,"—a book that has exceeded all others in general use and satisfaction.

Missionary Messengers

Not unmindful of the good missionary effect that the *Gospel Messenger* has in new homes everywhere, on August 6, 1904, a special plan for this purpose was adopted, as follows:

For missionary purposes alone (i. e., to try to lead the party receiving the "Messenger" to accept the faith of Jesus Christ, as believed by the Brethren, and in no way to aid one now a member to have access to it) the "Gospel Messenger" may hereafter be furnished through District Boards, through all missionaries of the Brethren church under appointment by any Board, through agents of the Brethren Publishing House, and through individuals who wish to do missionary work in this manner, to any and all persons except the following:

1. All those who are members of the Church of the Brethren.

2. All those in a family, any member of which is a mem-

ber of the Church of the Brethren. (By member is meant to include anyone who abides in the house though he or she be no relation to the family.)

3. Terms. The sender must make definite statement each time, that he knows the names sent in comply fully with rules one and two, and are in full accord with the purposes set forth in the beginning.

Messenger Editors

The personnel of the *Messenger* has changed little. J. H. Moore has been office editor through these years. Those on the staff in 1897 are still in service; and L. A. Plate was added as assistant office editor, while H. C. Early and Grant Mahan were made corresponding editors. Its columns, through the years, have given expression to the best thought of the Brotherhood. Here one finds the sentiment that moved the Brotherhood in any period of its existence. From a circulation of 14,024 in 1897 it has increased to 26,000 at the present time.

Sunday-school Editor

Soon after acquiring the publishing plant, the General Mission Board created a Sunday-school Department and secured the services of I. Bennett Trout to head it. Under his editorial labors this department has become a large factor in the life of the church. When Brother Trout took charge, the Sunday-school Department was issuing a *Juvenile Quarterly,* an *Advanced Quarterly, Boys and Girls, Children at Work.* Now, in addition to these we have *Our Young People* and *Teachers' Monthly.* The Department, with the General Mission Board directing and assisting, has grappled with some of the big problems of the Sunday-school world. True, the Graded

Lesson problem has not been solved yet. Nevertheless, for over six years it has been under serious contemplation and considerable means and time have been spent in its solution.

A Great Advantage

Contrary to the fears, expressed by some, sixteen years ago, that the publishing interests would become a burden of expense upon the Brotherhood, it has proved just the opposite. These are some of the advantages which have followed:

Better periodicals.

More than double the circulation and influence of the ones in use at time of transfer.

More periodicals.

Better made books.

A total of $107,713.10 for the sixteen years, turned over to the General Mission Board to meet incidental expenses of the buildings, and missionary purposes of the church.

The Policy

From the very beginning it has been the policy of the Publishing House not to print any thing not in accord with the principles of the Church. For instance, it would not manufacture a book advocating secret societies. While now and then some publication may have been manufactured that was not in full accord with this rule, to the very letter, in the main the commercial printing has consisted of religious, educational, song and school books for other publishers.

Contrast

The contrast, after sixteen years of development, is striking, as seen in the following:

James Rufus and Barbara Gish.

Founders of the Gish Publishing Fund, the Gish Testament Fund, and the Ministerial and Missionary Relief Fund.

	1897	1913
Floor space, in square feet,	5,000	52,000
Business Manager's salary,	$840.00	$2,000.00
Editor of Gospel Messenger,	840.00	1,200.00
Assistant editor,		1,100.00
Sunday-school editor,		1,200.00
Volume of business,	$108,000.00	592,000
Circulation of the Messenger,	14,024	26,000

Just Begun

The publishing department is in the beginning of a large usefulness. Its manager and his superintendent, A. H. Rittenhouse, along with the editors, foremen and other employes, who have proved faithful, have shown themselves capable men and women. Some of those who labored that the church might own its publishing interests, died in the faith that it would do good; others have lived to see the good, herein recounted. Surely, all have occasion to rejoice and thank God.

Annual Missionary Offerings

At the meeting of the Board, February 15, 1898, it was decided "to encourage the congregational collection as well as individual donations at the coming Annual Meeting. Individual donations are urged to be not less than one dollar." This was the beginning of uniting the gifts of the congregations of the Brotherhood, along with those of individuals, into one grand offering on "Missionary Day" at General Conference, which offerings have grown until the last one, at Winona Lake, Indiana, in 1913, was $20,796.63. See appendix for each year's Conference offering.

Rural Districts

At the same meeting a plan was adopted, the purpose of which was to develop the congregations in the rural districts and reach out into near by unevangelized territory. The plan is as follows:

1. That greater effort be made to build up churches and make them self-sustaining in rural districts, villages and suburban towns.

2. To reach such places in State Districts let the General Board urge State Boards to push the work into every favorable place within their territory.

3. To reach those outside of State Districts, let the General Board institute, in these places, pioneer work on the colporter plan as follows:

(a) Let the Board send out suitable young brethren and sisters to sell books, Bibles, papers, distribute tracts and look up favorable fields for missions and regular ministerial work.

(b) Let the Board select and put into their hands such books and papers, both from our own publications and others, as will be helpful in laying a good foundation for permanent church work.

(c) As our own publications are not sufficient to do the work needed, let the Board encourage the publication of more books on live subjects by our own talent.

(d) Should the income from the sale of books and papers be insufficient to cover expenses, and a fair compensation for time, then let the Board make up the deficiency.

The greatest regret is that this plan has never been put into operation. In it are the necessary elements for an onward campaign that should mean much to the Brotherhood everywhere.

Annual Conference of 1898 made several impor-

tant decisions relating to mission work. A query was before it, asking that no person serve more than two terms, of three years each, on the General Mission Board. This was not granted. A report providing for disabled missionaries, and to give reliable information concerning public calamities so that the churches would not be imposed upon in their giving, was passed. It is as follows:

Disabled Missionaries

(1) That the General Mission Board be authorized and encouraged to solicit and receive additional donations and bequests to the Gish Fund as a suitable and, for the time being, sufficient plan to assist superannuated and disabled missionaries and ministers of the Church of the Brethren and their families, who have no other sufficient means of support. Said Board to decide who is entitled to such assistance and to what extent, all applicants, not directly under the care of the Board to have recommendations from their home church and from their District Missionary Committee, or from their District Meeting.

(2) That it be made the duty of the Executive Committee of the Brethren Publishing House to give reliable information and direction to the churches through the press (and otherwise, if need be) in cases of general destitution or public calamity, in which duty prompts assistance, and direct the distribution of such charities.

Section two has been observed and has proved a good safeguard. Section one was practically inactive until after the Gish Estate was turned over to the General Mission Board. The following are the splendid provisions of the Ministerial and Missionary Relief Fund, as well as the Gish Publishing Fund:

Ministerial and Missionary Relief Fund

Through the provisions of the Barbara Gish estate the General Mission Board came into possession of funds to care for disabled and infirm ministers and their wives. Income for this fund was received and some of it expended in 1901. However, not until 1904 was a plan submitted and approved by the Annual Conference, regulating it. The plan is as follows:

1. This fund shall be used for the support of aged and infirm missionaries and ministers in good standing in the Church of the Brethren, who may be left without other means of support. It shall be under the management of the General Mission Board of said church.

2. The fund shall be composed of twenty per cent of the Gish Fund, twenty per cent of the earnings of the Brethren Publishing House, annually set apart for mission work, cash donations, income from endowments, either by direct bequest, gift or on the annuity plan, and by money received from those who enjoy a full support from the fund.

3. No one shall receive aid from this fund who is able to support himself, or who has sufficient income to keep him in a comfortable home and afford him the necessities of life, or who has sons or daughters who are able and willing to give the aid sought.

4. No one shall receive full support from the fund unless all money or property that he may have be turned over to the Board, to be invested, and the interest used for the aid of the beneficiaries of the fund. If the beneficiary is in possession of a home, he shall deed it to the Board for endowment, retaining the use of the same for himself and widow, if he leave one during their life-time.

5. In order to receive aid from the fund, application must be made to the congregation in which the one desiring aid has his membership. The applicant must have served the church faithfully as a missionary or minister,

and must be in good standing in the church when the application is made.

6. It shall be the duty of the congregation carefully to investigate the needs of the applicant, his means of support, and property owned by him, and if the applicant comes within, and complies with, the rules governing the fund, a formal application may be made, signed by the elder in charge of the church and by at least one minister or deacon. This shall be made on printed blanks, to be furnished by the Secretary of the Board. No application for aid will be considered unless made on blanks supplied for that purpose.

7. Upon the death of the beneficiary, the aid shall cease unless he leaves a widow, who shall receive such aid from the fund as the church in which she lives may consider her entitled to. Widows of missionaries and ministers may receive aid from the fund under the rules provided for their husbands.

8. The Board shall not incur any indebtedness on account of the fund, and may grant aid only when there is money on hand to pay the required amount.

A statement of the fund, thus used through the years, may prove of interest. It is as follows:

	Receipts	Expend.		Receipts	Expend.
				$ *5.00	.....
1901,	$ 360.49	$ 160.00		*560.00	$ 348.00
1902,	1,241.27	246.00	1911,	*5.46	.....
1903,	981.49	246.00		*1,527.20	.....
1904,	827.55	96.00		430.94	570.00
1905,	512.80	144.00	1912,	*1,560.00	.....
1906,	772.91	207.00		447.84	717.50
1907,	530.33	.....	1913,	*1,540.00	.....
	*1,474.19	318.00		464.72	940.00
1908,	681.91	.....	Bal. on		
	*1,016.34	486.00	hand,		$10,921.87
1909,	472.42	469.34			
1910,	456.85	.....		$15,869.71	$15,869.71

*From the Brethren Publishing House.

Gish Publishing Fund

Executed Her Own Will

In December, 1897, Sister Barbara Gish, widow of James R. Gish, willed all her property to the General Mission Board of the Church of the Brethren, and directed that her will be executed at once, so that she would know for herself that her wishes had been carried out. Her property consisted of notes, mortgages and real estate in Illinois, Arkansas and Kansas, in all amounting to between $50,000 and $60,000. In her will Sister Gish requested that certain sums, aggregating about $10,000, be paid to her nearest relatives both on her deceased husband's and her own side of the family. The balance of the estate,—using the exact words of the will,—was to be a "fund of benevolence, to be known as the James R. and Barbara Gish Publishing and Missionary and Ministerial Aid Fund, or by any other suitable name that the above-named Board may select. Said fund may be indefinitely increased by additional donations, securely invested, and the income therefrom used at the option of the Board for the production, publication, or distribution, free of cost, or at greatly reduced rates, to all ministers of the Church of the Brethren, such books and other printed matter as may, by the Board, be deemed most helpful in advancing and sustaining the Truth; or it may, in part, be used for the support of superannuated missionaries and ministers of the Church of the Brethren and their families, or in World-wide Mission work, as the above-named Board may, in their discretion, determine."

The General Mission Board at once took charge of all the properties, and issued a bond of annuity, paying Sister Gish $1,000 annually during her life-time. After paying off all indebtedness, and disposing of all the properties, the amount of the estate netted the General Mission Board $56,334.12. This is bearing six per cent interest, and, after the annuity is deducted, the balance of the income is used,—one-fifth for the Ministerial and Missionary Relief Fund and the balance, four-fifths, for the Gish Publishing Fund.

Board Took Charge

The General Mission Board at once adopted regulations for the Gish Publishing Fund as follows:

1. **Name.**—The name of this fund shall be the Gish Publishing Fund.

2. **Fund.**—This fund shall consist of the estate of James R. and Barbara Gish, estimated at $50,000, with any other funds that may hereafter be added to it.

3. **Purpose.**—The purpose of this fund shall be to supply the ministers of the Church of the Brethren with such books and other printed matter as may be helpful to them in advancing and maintaining the Truth.

4. **Supervision.**—The General Mission Board shall appoint a Committee of three, so arranged, in term of office, that the time of one member expires each year, whose duty it shall be

(a) To examine and pass upon publications issued and distributed by this fund.

(b) To arrange with the Publication Department for publication and distribution of publications selected.

5. **Surplus.**—Any surplus on hand at the end of the fiscal year of the General Mission Board shall, after proper allowance has been made for selected books not yet published, be turned over to the fund for superannuated and disabled ministers and missionaries; but should it not

be needed in said fund, then it shall be given to the World-Wide Mission Fund.

6. **Terms.**—The publications shall be distributed free or at greatly reduced rates, at no time the price asked being more than the cost of publication, including the expense for delivery.

7. **Report.**—The General Mission Board shall cause to be published an annual report of the fund, including the list of books published and the number of copies distributed each year.

Much Good Done

It is interesting to note what a large amount of good has been done by the fund in only fifteen years, as seen in the following receipts and expenditures and number of copies of each book sent out:

	Receipts	Expenditures
1899,	$1,403.67	$ 401.11
1900,	1,043.21	1,923.44
1901,	3,123.49	4,032.39
1902,	3,887.20	2,167.06
1903,	4,174.75	4,160.27
1904,	2,808.01	2,582.27
1905,	1,593.28	1,758.05
1906,	2,516.36	1,745.03
1907,	1,930.51	2,689.95
1908,	1,951.92	3,459.75
1909,	1,962.20	829.79
1910,	2,514.91	2,497.84
1911,	1,954.78	3,052.83
1912,	2,316.02	2,231.61
1913,	2,219.97	1,261.30
Balance,	.....	607.59
	$35,400.28	$35,400.28

Number of volumes distributed under this fund:

Annual Meeting Minutes,	937
Alone with God,	1,973
Bible Dictionary,	1,856
Bible Manners and Customs,	1,886
Bible Readings and Studies,	1,036

Bible Atlas,	1,232
Blaikie's Bible History,	491
Book of Books,	2,211
Bound Tracts,	2,499
Character of Jesus,	250
Doctrine of the Brethren Defended,	1,325
Bulwarks of the Faith,	703
Divinity of Christ,	3,000
Cruden's Concordance,	1,726
How to Master the English Bible,	1,380
History of the Brethren,	1,192
History of Preaching, Vol. I,	250
Eternal Verities,	2,513
Life of John Kline,	1,145
Edersheim's Life of Christ, 2 Vol.,	1,504
Lord's Supper,	3,213
Modern Secret Societies,	2,367
Problems of Pulpit and Platform,	1,256
Resurrection of Christ,	1,000
Seven Churches of Asia,	1,164
Sick, Dying and Dead,	1,584
Square Talk About Inspiration of the Bible,	2,485
Sunday School Commentary,	8,937
Schaff's Hist. Christian Church, Vol. I,	877
Schaff's Hist. Christian Church, Vol. II,	700
Schaff's Hist. Christian Church, Vol. VI,	452
Teacher Training with Master Teacher,	1,320
The Twelve Apostles,	1,668
Nave's Topical Bible,	688
Topical Text Book,	1,768
Trine Immersion,	2,504
Universalism,	1,274
War vs. Peace,	490
Young Preacher,	1,692
	64,648

For term of service for each member of the Gish Publishing Committee see Appendix F.

Switzerland and France

At a meeting of the General Mission Board, on January 12, 1899, "G. J. Fercken was advised to

investigate Switzerland, and if a suitable opening was found, to begin a mission." No doubt, in this decision, the Board was led somewhat by the bent of Brother Fercken's own mind, rather than by a call from such a republic as Switzerland.

Why Switzerland

On May 15 following, after hearing Brother Fercken's report, the Board decided that he should move. He located in a village called Lancy, near Geneva, and began work. Soon a place of worship was needed, and in February, 1900, D. L. Miller was directed to make an appeal through the columns of the *Gospel Messenger* for the needed funds. In this article (see *Gospel Messenger,* March 10, 1900) this statement was made:

Place of Worship Needed

> It was not until June, 1899, that the first meeting was held and the first Sunday-school opened in Lancy; but before the year closed, two churches had been organized, with a membership of about thirty. The prospect for a good work is very promising indeed, and those who have been received into church fellowship rejoice that they have found a church holding fast to all commandments of our Lord Jesus Christ.

The Board had a number of items for this new mission at its meeting February 13, 1900. Among others it was decided that Brother Fercken be authorized to translate and print a number of tracts; that C. Tavel, at Oyonnax, be allowed 400 francs per year, and that money be appropriated to furnish a suitable meeting-place in the last-named town. At the next meeting, in May, Brother Fercken's sup-

Number of Items

port was increased to $950 per year, but the colporter whom he desired to employ, was not allowed.

A Church for Sale

The call for funds for the church building said that "a thousand or twelve hundred dollars would buy the ground and build a meetinghouse," but at the meeting of the Board, October 23, 1900, there was $1,500 appropriated to cover the debt made on the house, for it cost, lot and all, $2,650. It was unusual thus to have a debt brought upon the Board without its consent, and a letter was so addressed to Brother Fercken. He was instructed to have the property deeded to the General Mission Board, if the laws of the land permitted. Later it was discovered that a resident of Switzerland, only, could hold the title, and so it was left in Brother Fercken's name. Brother Fercken did not exercise good judgment in locating this meetinghouse, as any one knows who has visited the location. It was far to one side of the town, and had few advantages. It was not strange, then, that, seeing the people would not come to worship, the mission was moved over into the city of Geneva, into a rented hall, while the Board, at its meeting on October 8, 1891, ordered the church property sold. At this same meeting Adele Siebeck, at Brother Fercken's suggestion, was employed, at 1,000 francs per year (a franc is about 20c). Brother Fercken desired to start a paper in the interests of the church, but this was denied at this time. On the other hand, he was invited to

Growth

America, to spend the winter and to remain until after the following Annual Meeting. Concerning the work, thus far, Brother Fercken, writing from Geneva, made this report in part: "As I compare the report with the one made one year ago, I notice progress. For Geneva you reported eighteen members; this year there are twenty-two. For France fourteen were reported; now there are nineteen. The increase, therefore, in both fields has been nine. . . . I do not think our mission here will assume the anticipated proportions we hoped for. The Genevese is too aristocratic, conservative and distrustful to detach himself from old Calvinistic traditions, and embrace principles which he views as an 'American importation' and 'antagonistic to the progress of the age.' . . . In France the work could be pushed still further, could I move and settle there permanently, or were we able to place some young, active and thoroughly educated man. But the right kind of a man is hard to find."

Pellet Employed

In February, 1902, Claude Bernard, of Montreal, was allowed 60 francs per month to conduct the work at this out-station. Soon after, Brother Fercken opened the mission in Lancy, he employed a Brother Eikenberger at 1,000 francs per year. The man proved unfaithful, in some manner, and at the Board meeting his support, upon recommendation of Brother Fercken, was transferred to Adrian Pellet, a man of Swiss lineage, who had married an English nurse. Both had been with the Salvation Army for some time, and came to Brother Fercken "following bet-

ter light." Because of Brother Fercken's absence in the homeland, on March 13, 1903, Brother Pellet's support was increased to 2,000 francs, and inasmuch as the title to the church property in Lancy was in Brother Fercken's name, he was instructed to give Adele Siebeck a power of attorney, to make a transfer, in case the property were sold before he returned to Geneva again. Upon his return after Conference of 1913, where he served as a member of Standing Committee, Brother Fercken moved to Montreal, France, about sixty miles from Geneva. In this typical French village there was an organized body of members. Here he had established an Orphanage, in which were eleven girls and one boy, the support for the first year being met by Sister Geiger, of Philadelphia. Brother and Sister Pellet had charge of the work at Geneva.

During the next year the ingatherings were a great encouragement. In addition to Oyonnax, Montreal and Martignat, a new station at Nantua was begun. During the year fourteen had been received into membership. Adele Siebeck continued in charge of the Orphanage in a most commendable manner. Brother and Sister Pellet met good success in Geneva, where nine had been baptized. Their Sunday-school reached thirty-two.

New Station

Already, in 1905, there was a feeling that so important a mission as the two, in Switzerland and France, should not be left wholly to the care of persons not more fully grounded in the faith of the church than was either Brother Fercken or Brother

Pellet. Brother Fercken had been among the Brethren in America comparatively but little. Brother Pellet never mingled with them, save as visitors came to their stations. The Board was searching for a suitable brother and his wife to send to this field. But for the time being, they were not found, and the work continued. Sad to relate, too, that Brother Fercken, as developed later, was not true to the church supporting him. Secretly he had become an ardent follower of Swedenborg, and as early as 1903 had published a book, setting forth his doctrines. The next year another volume came from his pen; and the next year, 1906, the third. At this time the existence of his publications came to the knowledge of the Board. At once each member ordered a set. Apparently this fact was at once communicated to Brother Fercken, for before action could be taken, on the part of the Board, Brother Fercken left the mission for parts unknown. Soon after, Sister Siebeck also disappeared.

Disloyalty

At the December meeting, 1906, the Board, with heavy hearts, made disposition of matters as best it could. Brother Fercken's membership was referred to the Committee which was to visit the churches in Europe the following summer. The Orphanage was discontinued, and the orphans given homes elsewhere. Pellet's support was put on the same basis as that of the workers in India. In 1907 Brother Bonsack and another brother—the committee who visited this mission,—met the church in Montreal

Results

and formally withdrew membership from Brother Fercken. His wife and children had come to America, and no action was taken in their cases. There was nothing filed against them. In the course of time it was learned that G. J. Fercken had located on an island in the Indian Ocean. From this place he made proper release, thus transferring title to the church property at Lancy to Adrian Pellet, who now became the head of the mission.

The Board made further effort to find an American missionary for the field, but did not succeed.

Other Reverses

In 1909 a number of charges, in writing, were preferred against Brother Pellet by a group of ex-members at Oyonnax. In 1910 the Secretary and his wife, a committee appointed to visit the churches in Europe, met at Geneva a touring party, conducted by W. R. Miller. By special arrangement on the part of the General Mission Board, W. R. Miller, A. B. Barnhart and David Hollinger were asked to assist in hearing the charges against Adrian Pellet in a meeting at Oyonnax. Every facility for a fair trial was provided,—each side had its own interpreter. After spending a whole day, hearing the evidence, the committee decided that what was submitted did not sustain the charges.

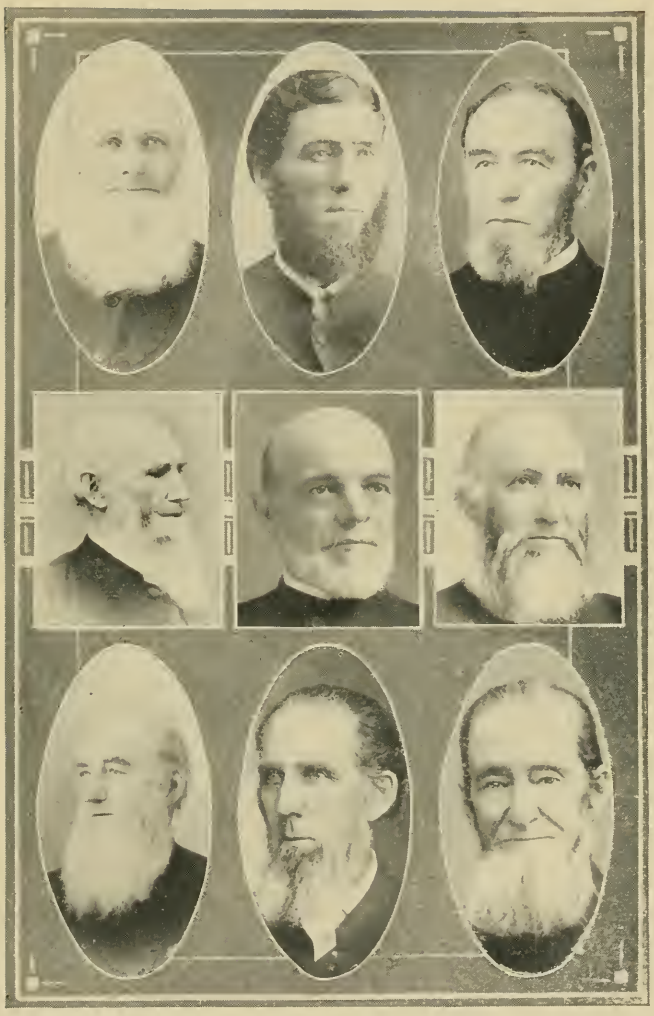
The Closing

Brother and Sister Pellet continued alone in the mission. In 1911 Brother Paul Mohler and wife answered the call of the Board to this field, and arrived in Oyonnax, November 29. In a short time Brother Mohler was impressed that all was not well in the

mission,—that Brother Pellet's life was not what it should be. A closer analysis of the situation confirmed his fears. Reluctantly, though bravely, as he gathered command of the language, did he go to the bottom of the trouble, and finally made a full report to the General Mission Board. After a careful survey of the whole situation, it seemed wise to the Board not to continue the work either in France or Switzerland. The move of the Board was like entering a new field. France was needy enough from many angles, but as a new field the Board did not wish to enter France. It was decided, finally, on August 23, 1912, to withdraw from France entirely, and Brother Mohler was invited home, and to be free from further engagement with the Board. According to his own report, none of those whom Brethren Fercken and Pellet reported as members, continued with the Church of the Brethren.

Perhaps Not Failure

It is a story of failure, the reader says. Perhaps it is as far as the human mind understands. But even if the mission was closed, even though the trusted leaders proved false to their trust, may it not be possible that among those who passed away and were buried, while the false leaders were not known,—there were sincere persons who died in the faith? May it not be possible that these have received the crown of life because they believed? And should eternity reveal one such, it is enough. God be praised for the effort in Asia Minor, Switzerland and France!



Enoch Eby
James Quinter
S. Riddlesberger

S. T. Bosserman
E. S. Young
C. P. Rowland

D. E. Brubaker
D. Vaniman
Joseph Leedy

On June 12, 1899, a Hand Book was ordered published. This contained information about the organization of the Board, qualifications of and agreements with the missionaries on the field and such other general information as would be of interest to one wishing to enter the service of the Lord under the direction of the Board.

Hand Book

In the same year a special committee made report to the General Mission Board on the management of the Missionary Reading Circle. Before giving this, it is well to outline the history of the Circle. With the endeavors of W. B. Stover to quicken interest in missions in general, and India in particular, he conceived the idea of starting a Reading Circle of missionary books. The books were to be furnished at cost, the *Helping Hand,* a small periodical, published by James M. Neff, at Covington, Ohio, was the medium of much interchange of thought, and the project was received with much enthusiasm by those interested in missions. The first Secretary was Edith Newcomer, of Waynesboro, Pennsylvania, while W. B. Stover was President through all its existence. When the *Helping Hand* was purchased, and brought to Mt. Morris, Illinois, the interests of the Circle, in a large measure, came under the supervision of the General Mission Board, hence the report which follows:

Reading Circle

That, inasmuch as the Publishing Department, four years ago, purchased the "Helping Hand," the official organ of the Circle, and have since handled its publication,

we recommend that the General Mission Board appoint and cause to be perpetuated a committee of three whose duties shall be as follows:

(a) To organize themselves so as to make the officers of said Circle.

(b) To plan and push the Circle work in the interests of the Church of the Brethren.

(c) To revise and enlarge the work as thought best.

(d) To confer with and report to the General Mission Board at least once each year.

The Committee elected was Mrs. Elizabeth D. Rosenberger, three years; Otho Winger, two years; John R. Snyder, one year.

Course Outlined

The course outlined at first was missionary alone; later it was made two years' mission,—four books per year; and two years religious, five books each year. The medium of thought was first the *Pilot,* then the *Messenger* and last the *Missionary Visitor.* The membership fee was twenty cents; the books were supplied at wholesale rates plus postage. On the completion of the course a neat little diploma was given to the reader. As the reading of good books always does great good, so this course was a great blessing to upward of two thousand of its members. The introduction of the Christian Workers' Movement in the church absorbed the energies of the active young people in the church. In accordance with this condition, on January 1, 1906, the Reading Circle ceased, the monthly lessons in the *Missionary Visitor* were discontinued, and the weekly topics of the Christian Workers were published in *Our Young People,*

The Circle Ceased

the official organ for that movement (See Board's Minutes, September 5, 1905, page 70).

Mission in Utah

As early as 1895 calls came before the Board, asking for a missionary to be sent into certain parts of Utah, but not until June 3, 1900, did the Board move in answering them. At this time David S. Filbrun, of Ohio, was chosen to locate in Utah and start a mission. Evidently he wished to know something on location and so on, for at the following meeting, in October, the Board instructed him to push the work with all vigor, that he would be supported financially, and that many questions that would arise must be left to his judgment. Brother Filbrun located north of Salt Lake City and began work. In the course of a little over a year or so, it was evident that the time was inopportune for other than a long, protracted effort to establish a successful mission, and at the meeting on February 11, 1902, the mission was discontinued.

Beginning of Endowment

Through the aggressive work of D. L. Miller and S. W. Hoover, endowment,—the principal securely invested and the income alone used by the Board,—was begun. By 1888, $30,000 had been secured by the General Mission Board. This attracted attention and some claimed that the Board had no right to solicit. This was settled by a favorable decision by the Conference of 1888, suggesting that both the Mission Board and the Tract Work should continue soliciting. At the same time authority for incorporating was also granted to the General Mission Board. The plan

of endowment appealed to many brethren and sisters, and by 1900 the endowment fund had grown to $472,057.32 for all properties,—pledges and paid in endowments. At the Conference of 1900 three queries came before the assembly, bearing on this endowment. Two of them asked that the endowment be not loaned on first mortgages on farm lands, as had been the policy of the Board thus far. The third asked that the matter of soliciting endowment be discontinued. The whole subject was referred to the following Committee: W. R. Deeter, of Indiana; D. L. Miller, of Illinois; G. W. Lentz, of Missouri; J. H. Longenecker and James A. Sell, of Pennsylvania. The Committee's report, of more than usual interest, was as follows:

Opposed

Your committee had a meeting in Elgin, Illinois, where every opportunity was afforded to make a careful and thorough examination of the present plan of investing and caring for the funds of the church. It was found that the very best that can be done was being done by the General Mission Board with the funds entrusted to its care. However, we recommend that the General Mission Board be authorized to investigate the advantages of purchasing farms as an investment, and if they find it practicable, to so invest such sums as may seem advisable to them. Many of our brethren looking for money to invest very much prefer to pay interest to the church. It is found that the endowment fund can not be diverted from the purpose for which it was given by the donors. It was found that every possible care is used in investing the funds. The Secretary-treasurer is under adequate bonds, and vouchers are kept to show where the money goes. Every penny donated is expended in the most careful manner. The General Mission Board give their time free.

Your committee feel that it is due to say that the course pursued in the care of the funds in their charge is worthy of high commendation. It is the opinion of your committee that no funds are more carefully guarded and more sacredly held than are the funds of the church, placed in the hands of the General Mission Board.

We recommend that no hindrance be thrown in the way of securing funds for the mission work of the church and that our members be encouraged to give as the Lord has prospered them. In presenting the duty of giving to the members of the church, solicitors should always give each one the right to choose his method, and in making endowments, as much as possible, the right of the General Conference to use the fund where thought best to do so, be reserved.

Not Satisfactory

The General Mission Board thought to try the investment of some of its endowments in lands. It was found that there were too many difficulties. First, it gave the Board much more care and expense to look after the investment in land. It put the endowment, which is to be fixed, on a speculative basis,—affected by the fluctuations of values. Hence the Board returned to first mortgages on farmlands, having such margins of security that the force of law is not needed to make collections. At the close of the fiscal year, 1913, the paid in endowment reached $722,023.29, while the total assets of the Board were $819,-220.59. This does not include pledged endowment, which is to be paid in the future. The Board has not one dollar of indebtedness.

Total Endowment

Since in 1901 A. W. Vaniman and wife were sent to Scandinavia, the history of endeavor in that field should be given at this point.

Denmark and Sweden

Perhaps nothing has helped so much to strengthen and encourage the weak congregations in Denmark and Sweden as the frequent visit of members from America. Especially was this so when such a party as D. L. Miller and wife, H. B. Brumbaugh, T. T. Myers and W. L. Bingaman, in 1895, visited them. While they could communicate only through an interpreter, their presence enthused the faithful, and attracted the attention of the adherents. They assisted the churches in their labors, and left them all in good working order. There was no foreign leader among them, so that these visits were all the more precious.

Strengthened

In 1898 D. L. Miller and wife, accompanied this time by Brother Hope, visited the congregations again. The latter was asked to remain three or four months and continue the good offices he was so well adapted to render them. In the early part of 1899 Brother Hope returned to his family in America. In February, 1901, A. W. Vaniman and wife were selected by the Board of that year, approved by the Conference, and they at once entered upon their duties in their new field of labor. In October of the same year, Bro. Vaniman was granted permission to start a little church paper. The first issue of the *Evangelii Budbarare* was published the following January and continued for three years. It was a great help to the membership. Brother and Sister Vaniman visited and labored among the the churches in Denmark also.

Vanimans in Sweden

DENMARK
Scale of Miles
0 10 20 30 40
SKAGER RACK
CATTEGAT
NORTH SEA
BALTIC SEA
SWEDEN
Skagen
Frederikshavn
LESSO
Aalborg
Jammer Bay
Vibe Bay
Mariager Fd.
Randers Fd.
Randers
Viborg
ANHOLT
Halmstad
Laholm B.
Torpa
Goteborg (Gottenburg)
Holstebro
Ringkjobing Fiord
Aarhuus
Horsens
Veile Fd.
Fredericia
Kolding
Odense
FUNEN
Nyborg
Svendborg
Faaborg
SAMSO
ZEALAND
Copenhagen
Helsingor (Elsinore)
Helsingborg
THE SOUND
AMAGER
Kallundborg
Korsor
Slagelse
Kjoge B.
Præsto B.
MOEN
FALSTER
LAALAND
LANGELAND
ÆRO
ALSEN
Haderslében
Apenrade
Flensborg
Tondern
SYLT
FOHR
ROMO
FANO
Esbjerg
THYHOLM
Nykjobing
Thisted
Skive
Silkeborg
Skanderborg

In the fall of 1902 E. M. Cobb, D. C. Campbell and A. C. Wieand traveled among the churches, and Brother Vaniman reported, "Such visits of brethren are of great benefit to the members here." In 1904 D. L. Miller and wife, I. Bennett Trout, W. R. Miller, M. R. Murray, and S. P. Berkebile and wife,—the last named couple on their way to India as missionaries,—paid a visit to the members. Brother Miller and wife, and Brother Trout attended a District Meeting and assisted there. The church was much built up and Brother and Sister Vaniman greatly encouraged. They felt there were some very discouraging features in their field and so reported in the next Annual Report.

Many Visitors

The climatic conditions were such as to have an ill effect on a disease that Brother Vaniman inherited from his mother, and in the fall of 1905 they returned to the homeland, and Sweden and Denmark were again without a foreign leader. In 1907 Chas. D. Bonsack and another brother made a hasty tour among the churches, including a visit to France,—in all not over ten weeks. In 1910 the Secretary and his wife spent nearly three months among the Scandinavian members.

Failing Health

At the Conference of 1911 J. F. Graybill and wife were approved for Sweden and that summer arrived in Malmö. They have been laboring faithfully. They now have the language, and are leading the work in preaching, teaching Bible classes and prayer meet-

New Workers

SWEDEN
Scale of Miles
0 20 40 60 80 100
Kristiania
Charlottenberg
Grangesburg
Kopparberg
Hogfors
Upsala
Norrtelge
Sigtuna
Stockholm
Sodertelge
Dalaro
Orebro
Arboga
Koping
Westeras
Enkoping
Kumla
Hallsberg
Nykoping
Norrkoping
Linkoping
Motala
Vadstena
Skeninge
Waldemarsvik
Westervik
Goteborg
Boras
Jonkoping
Nassjo
Grimstorp
Eksjo
Kalmar
OLAND
Borgholm
GOTLAND
Wisby
Boda
Burgsvik
Falkenberg
Halmstad
Laholm
Helsingburg
Landskrona
Malmo
Lund
Ystad
Trelleborg
Cimbritshamn
Kristianstad
Karlshamn
Karlskrona
Ronneby
Wexio
Alvesta
Ljungby
Varberg
Kungsbacka
Alingsas
Trollhattan
Venersborg
Lidkoping
Skara
Falkoping
Mariestad
Amal
Strömstad
Uddevalla
Kungelf
60
59
58
57
56
12
13
14
15
16
17
18

ing, also being able to entertain and direct in private, social intercourse. At the Conference of 1913 Ida Buckingham was approved for Sweden, and goes to assist in the work. At this same Annual Conference A. F. Wine and wife were approved for the Danish field, to which they feel the Lord has called them. They, with their children, save the oldest son who remained with his grandfather in Virginia, sailed for Denmark on June 14, 1913. This field has long been neglected, as far as having an American leader among them is concerned. The leaders living there have been faithful, but have grown old in the service.

Great Reasons

Both fields are of such a character that visible progress may appear slow for a while, but the Lord has many people to be gathered into the fold of consecrated service. The State Church, so nominal in its church activities, is a hindrance, but its very lack of life is one of the great reasons for pressing forward in the mission.

Library Presented

For years, even ever since his youth, D. L. Miller had been collecting books of travel, literature, history, religion, besides well-selected commentaries and books of reference, until he had, perhaps, the largest private library in the Brotherhood. In May, 1894, before sailing on his two years' trip abroad, he presented the entire library to the General Mission Board on the following conditions:

1. If we succeed in selling our home at Mt. Morris, now offered for sale, we will at once ship the library to

Elgin, where it can be stored until the new building is completed, and a room prepared for the books. If the house is not sold, it will remain where it is until some future time. In the event of the death of myself and wife, on our contemplated tour of Europe, Asia and Africa, the library will at once be turned over to the Board.

2. It shall be the duty of the Board to prepare a suitable room for the library, making it as safe as possible from fire.

3. No book shall be removed from the library except by editors or their assistants, and these only to the editorial rooms, to be returned again to the library, as soon as the purpose for removing them has been subserved.

4. All books received for literary notices, or that may have been received, or that now belong to the Brethren Publishing House, shall be placed in the library, as far as it may adopt, for the regulation of the library.

5. The Board shall see that the library is properly cared for and may make such efforts as it deems expedient, from time to time, to add books to it either by donations or by purchase.

Library Vault

The General Mission Board readily accepted the unusual and generous gift with many thanks, and directed that H. C. Early should write up the extent of the library in the *Gospel Messenger.* In 1906, when the north half of the present Publishing House was erected, a library vault,—heavy brick walls and reinforced concrete ceiling,—twenty-six by thirty-eight feet,—was built for this purpose, as well as to contain other valuable things and records in the interest of the church. Here may be found almost complete files of all the church periodicals from the beginning, known as the Allen Boyer donation.

Soon after this gift was made to the Brotherhood,

Appreciation

D. L. Miller and his wife, and I. Bennett Trout visited the churches in Denmark and Sweden. On August 6, the other four members of the General Mission Board,—namely: A. B. Barnhart, John Zuck, H. C. Early and S. F. Sanger,—drew up the following resolutions, regarding their colaborer, D. L. Miller, and had them spread on the Minutes:

Whereas, our dear brother, D. L. Miller and wife, expect to sail September 1 for a sojourn of two years in the Orient, we, his associate members of the General Mission Board, desire to express our appreciation of

1. His services of twenty-one years as a member of this Board, and his faithful performance of his duties as its chairman.

2. His Christian character and his faithfulness to the church and her interests.

3. His spirit of fairness and kindness to the other members of the Board, as well as towards others in general.

4. We also express our interest in his intended journey, and pray that our kind Heavenly Father may bless him, and also his wife, who has been the joy and inspiration of his life, and that they both may have a pleasant and profitable journey, and return to us in good health for years of service, dear to their hearts, as well as ours.

Mission Money for Missions Only

For a number of years previous, Committees from Conference to settle troubles in congregations, were ordered paid by the General Mission Board. This produced dissatisfaction on the part of some, and several queries came to Conference of 1904, asking that "all mission money be used exclusively for mission purposes." The request was granted. At the same meeting, because "of the peculiar relation which the General Mission Board sustain to the

General Brotherhood," its members were exempted from serving on any committee work to churches.

System Approved

Through the rapidly-growing Brotherhood by emigration into new parts of the country, as well as settling in the cities, there was an unusual demand for help to build meetinghouses. Each locality, on its own initiative, started out to secure money. Congregations, whose fame had spread as liberal givers, were solicited frequently, while other parts were neglected. There was a lack of system and with it confusion and discouragement. In 1906, in order to avoid all this and bring help upon a systematic basis, the Conference decided that

> Whenever help is desired by any congregation or mission point, it shall first solicit its own congregation; then, by permission of the District Mission Board, solicit the District in which the congregation is located. Then, if further help is needed, said congregation shall petition the General Mission Board, the petition first being endorsed by the District Mission Board.

It was at the Conference of 1906, also, that the first missionaries to China were approved, and the following is a history of the growth of mission work in China.

China

Agitation for China

While agitation for a mission in China runs back through the last half century, not until 1900 did any real interest manifest itself for that field. At the close of the year John R. Snyder wrote on "Why a Mission Should Be Opened in China," and after showing the needs of the field in a brief way, he stated that as soon as there was sentiment enough

in favor of the mission in the Brotherhood, the General Mission Board would be ready to begin. Following this was a series of well-prepared articles by J. S. Andes, during 1901, in which he sought to raise funds and thus provide the way. The General Mission Board authorized the getting out of needed stationery to conduct his campaign. This agitation showed itself in gifts for a China mission as follows:

Total amount donated till March 31, 1901, $227.15.
Total amount donated till March 31, 1902, $435.50.
Total amount donated till March 31, 1906, $1,125.32.
Total amount donated till March 31, 1908, $1,651.08.

No Great Interest

The above years are selected because 1902 includes all funds donated through the interest worked up by Brother Andes' articles; 1906 shows the amount accumulated when the first missionaries to China were set apart; and 1908 shows how much was on hand when the missionaries sailed for China. The sentiment developed for a China Mission was not very great.

First Workers Selected

At a meeting of the General Mission Board on May 26, 1906, it was decided to open a mission in China, and a committee was appointed to draw up plans to begin the work. As far as a record is concerned, that committee never made a report. But at the Springfield Conference, of 1906, F. H. Crumpacker and wife, and Emma Horning were approved as missionaries for China. They did not sail that fall, for it was thought best to spend some time on the home base, developing a stronger interest in

In Northern part, Ping Ting Chou and Liao Chou, the two stations of Church of Brethren Missions in China.

China. To this end Brother Crumpacker spent his energies in working among the churches and doing all he could for the new field. At the meeting of July 24, 1907, the Board did not think it prudent to send the three approved, alone to that far-away field, and asked the party to remain in the homeland for another year, with the hope that others would join the party in another year.

This came to pass, for at the Conference of 1908 Geo. W. Hilton and wife were approved. The party of five began preparations at once, and sailed from Seattle, Washington, in the latter part of August on the steamship *Minnesota,* and arrived in Shanghai, China, on September 25, after a most pleasant voyage, and made their home for a short time with Mr. Evans. They then proceeded to Hankau by river boat, where they were hospitably entertained by the China Inland Mission. Then, by freight car, they proceeded to Tai Yuen Fu, in the Shansi Province, where, through the kindness of missionaries of another Board, a good home had been provided for them. A cordial greeting awaited them, which did much to make them happy in the beginning of their locating in China.

Sailing to China

The following March (1909) Brethren Crumpacker and Hilton made a tour of the territory where they would likely take a station, selling Bibles and prospecting the field. Favorable impressions were gathered, and shortly after, in the spring of 1909, the mission party located at Ping Ting Chou. Language study was

Prospecting

Chas. H. Hawbaker
Jacob Hepner
S. R. Zug

L. A. Plate
S. F. Sanger
S. W. Hoover

J. L. Miller
C. W. Lahman
Isaac Frantz

the first thing, all the time, but during recreation time all was done for the Chinese that was within reach.

Sickness and Return

During the latter part of 1909 Brother Hilton took sick, and in the spring of 1910 it was thought best for him to return to the homeland for an operation on his knee, and to rebuild his constitution. This left Brother Crumpacker and wife and Sister Horning alone on the field. April 3, 1910, two young men were baptized,—the first converts in China. Steadily the work was pushed, and the band was still further encouraged by the arrival of Minerva Metzger, who had been approved by the Conference of 1910, and had proceeded to the field alone, arriving October 15. During the year an opium refuge mission had been established. Through having fairly good command of the language, house-to-house work, and missions in general, were begun.

Throes of Rebellion

The St. Joseph, Missouri, Conference of 1911 will always be precious in the memory of many, because that year such a large number of Chinese workers were approved for the field. There were B. F. Heckman, wife, and two little children, Homer Bright, wife and two children, Anna Hutchison and Winnie Cripe; and then Geo. Hilton, wife and son, returning. It was a goodly party that sailed for China that fall. Arriving in Tien Tsin, they found their future home in the throes of rebellion. The party remained at Tien Tsin. The missionaries from the interior were ordered to the coast. The winter of

1911 and '12 was one of some anxiety, close study and great dependence upon God.

In the spring the war cloud passed away, to the extent that some of the missionaries went inland.

Liao Chou

Shansi, fortunately, had not been the scene of much conflict. In the fall of 1912, the mission party gathered at Ping Ting Chou for a ten days' fellowship, and then Geo. W. Hilton and wife, Homer Bright and wife, and Sisters Hutchison and Cripe started on their three day's journey to Liao Chou, the new station. Opium Refuge work was established, a dispensary was started, and all were doing well at both stations.

Sickness and Death

During the holidays smallpox broke out in the home of B. F. Heckman at Ping Ting Chou. Little Esther came down first, then her father. No doctor was near. Dr. Hemingway, of Tai Yuen Fu, made one call, though located several days' journey away. He gave them assurance. Kind hands did all they could. Sister Heckman also came down with the same disease. On January 12, 1913, Brother Heckman died and was buried. A few days after, his wife learned of his death, she being too sick, at the time, to be informed of it. The little band was in great sorrow, and when the cablegram reached the homeland, the heart of a whole Brotherhood ached and was sad.

Right after the war, through the earnest solicitation of the China General Relief Committee, Brother Hilton assisted in distributing relief in famine-

stricken territory. He returned later with sixteen orphan children, and this became the basis of a China Orphanage. The sum of $5,000 was voted to erect suitable buildings, which are now under the process of construction. The Orphanage now has forty boys in it. During the year seven have been baptized.

Orphanage

Brother Heckman's death, sad to think about, was not without fruits. Ever since the opening of the mission, the Board wanted to send a doctor. The workers asked that one be hired and sent for a term of years, but this was not thought prudent, at the time. But when it was announced that Brother Heckman had died without proper medical attention, and a call was sent forth for some one to go for each of the two stations, then it was that Dr. O. G. Brubaker and wife said, "Here am I; send me." Dr. Fred G. Wampler and wife were just completing medical work, and planned on going. This, then, made a physician for each station, for the stations are about three days' journey apart. Dr. Brubaker, who has a good practice in his home town, has had many obstacles to overcome, and it is with much sacrifice that he is planning to go. In addition to these two doctors, Ernest Vaniman and wife, and Anna V. Blough, also go to this field. Emma Horning, who was compelled to come home on account of sickness, in the spring of 1912, will return to the field. The party plans on sailing September 29, 1913, from Seattle, on the steamship *Minnesota*.

Not Without Fruits

It can hardly be said that the Church of the Brethren has begun missions in China, when one looks at the almost countless millions there, waiting for the Christ. Yet, what has been done during the last five years, shows every indication of a commendable zeal, which God surely will bless.

Hardly Begun

In anticipation of the Bicentennial Commemoration, in 1908, the General Mission Board issued a call for $100,000, as special missionary offering at the Des Moines, Iowa, Annual Conference. The congregations were thoroughly canvassed and the subject prominently brought before them, but the offering fell far below the amount. It was, however, a decided increase over former years, and showed a commendable interest on the part of many for missions.

Call for $100,000

A number of members had located on the Island of Cuba, and at the December, 1907, meeting asked that a missionary sister be sent to assist them in their church work. The need of a meetinghouse brought forth the permission, at the meeting of June 7, 1908, to the congregation at Omaja, Cuba, to make a general solicitation of not to exceed $500, from the Brotherhood. Blanche Lentz was approved to go, but afterwards, upon solicitation, she continued as editor of the *Inglenook;* there was no other sister willing to go, though the subject was laid on the hearts of several. They did not feel the call of God to enter that field. On May 30, 1909, the decision was changed to send a brother and sister, if they could be found. The

Worker for Cuba

Board held this need before the Brotherhood, but there was none to go. Later an appeal was made to start an industrial school on the island. It was ruled that, since the Board did not have funds for such purpose, nothing could be done at the time. However, Grant Mahan, who was before the Board at that time, was given permission and authority to secure the funds to begin an industrial school. In 1911 data were gathered as to the feasibility of undertaking such a school, the result of which was a report not very encouraging. On April 12, 1912, the Board renewed its determination to try to get a minister to locate in Cuba, and do regular mission work and report developments. The island offers a splendid opportunity for evangelistic labors, but for some reason the field does not appeal to those desiring to enter mission service as do some other fields.

An Industrial School

On December 2, 1908, S. N. McCann was appointed Traveling Secretary for the Board and made a splendid canvass of the churches. They responded liberally to the endowment through his efforts.

To some, Jerusalem, Syria, has always appealed as a proper place to have a mission. Even if the field were not so promising, the Church of the Brethren should be represented in that historic city, made sacred, long ago, by the presence of the world's Redeemer. Prompted by such sentiments, in part at least, Stephen Johnson, of Lordsburg, California, at the meeting of October 13, 1909, offered to sup-

Jerusalem

port, through endowment, a missionary and his wife in the city of Jerusalem. The offer was accepted with greatest appreciation. The Board has sought for the brother, but thus far none has been found who is willing to go.

Help to Prepare Workers

There appears to be a number of worthy young people who would be glad to serve the church in the mission field but, unfortunately, they do not have the means to prepare themselves to go. This condition has confronted the General Mission Board for some time, and the Conference in 1910 provided the following plan which, it is hoped, will in a measure help to prepare workers for the field:

That the General Mission Board shall pass upon all applicants as to general fitness and issue a certificate of approval, conditioned on final acceptance, when ready to enter service.

That the congregations, tributary to the several schools and colleges, are urged to contribute funds for current needs and for endowment, for the purposes herein set forth, and

That the District Meeting, or Meetings, in the territory tributary to the several schools and colleges, shall provide some plan to aid the school or college in their territory to create and properly care for such fund, and

That the schools and colleges are hereby authorized to solicit their respective territories in harmony with the plan adopted by their respective District Meetings, and to determine on what conditions and to what extent each approved applicant is to receive aid.

In the manner of conducting the meetings of the Board, the December 21, 1910, meeting had a de-

parture, which, if followed up, must result in good. At this meeting, the President, in a formal paper, not only reviewed the work of the Board, but offered suggestions on a number of subjects for serious consideration at its earliest possible convenience. In this there is opened the way for thought and leadership in missionary progress that should be productive of much good.

Formal Suggestions

In 1911 J. S. Albright, who planned to travel considerably in South America, urged the Board, through some very liberal offers, to join him in prospecting, with a view of opening a mission somewhere in Argentina. The Board, not unmindful of the brother's liberal offer, did not see its way clear to accept. After spending considerable time on the sister continent, he was before the Board again, at Winona Lake, Indiana, in June, 1913, and repeated his offers with personal emphasis. He believes that South America has a great future and is willing to prove his faith in a very practical way. The subject is deferred for the further consideration of the Board.

South America

On November 21, 1911, J. F. Appleman was appointed a Traveling Secretary for the Board. His labors have been for the most part in Indiana. The returns are increasing, the amount of endowment secured has been encouraging, and the missionary sentiment he is moulding will continue to bring forth fruit for Missions.

Appleman as Secretary

At the St. Joseph Conference, in 1911, two important decisions were made. First that laymen may be sent to the field as missionaries. It had been the policy to send ministers only. But the workers were so scarce that, by this decision, the door was opened to send any qualified layman.

Laymen May Go

The other action is of a missionary educational nature. It is for the churches at home, and has brought good results where set to work. The plan, prepared by J. J. Yoder and Chas. D. Bonsack, is as follows:

Educational

With a view of securing unity, coöperation, and the fullest efficiency of each congregation, whereby the church shall be enabled to fulfill its mission to the world, the General Mission Board submits to the Annual Conference of 1911 the following plan for approval:

I. That a committee of three or more, who are actively interested in missions, preferably representatives of the several organizations of the congregation, be appointed in each congregation by the church in council, whose duties shall be to coöperate with the elder or pastor:

1. To develop the home and foreign missionary interest, by the use of literature, missionary meetings, mission study or otherwise.

2. To have some system of giving by every one, along the scriptural lines of cheerful, proportionate and weekly giving, and to solicit all personally to this end.

3. To promote personal service and devotion in the life of the individual.

II. That the District Mission Boards appoint a District Secretary, to be approved by the District Meeting, whose duty it shall be to assist congregations to organize, adopt, and make operative the plan herein outlined.

That the Secretary report annually to the District Meeting and to the General Mission Board.

III. It shall be the duty of the General Mission Board to assist, in every way, in making effective this work, through correspondence, traveling secretaries, tracts and otherwise.

Closer Union Between Boards

For a number of years there was a growing feeling, especially among the majority of the members of the District Mission Boards, that there was not a sufficient bond of union between their work and that of the General Mission Board. On the part of some of the Boards indifference was manifested in their work, and there seemed to be no remedy. In order that there should be closer coöperation and helpfulness, the Conference of 1913 changed Section 4 of the plan of 1893 to read as follows:

The General Mission Board shall

(a) Coöperate with the respective District Boards in developing interest and support for both District and General Missions:

(b) Collect and publish an annual report of all District missionary effort and other information, helpful to the Districts; and

(c) When needed, carry forward District mission work, including missions among foreigners in the United States.

In order to secure assistance, a congregation must first, by subscription or otherwise, determine what amount it can raise; then petition the District Board for needed assistance. If said District Board is unable to render assistance, either entire or in part, then said petition shall, upon recommendations of the District Board, be considered by the General Mission Board, and proper assistance rendered.

Missions by District Mission Boards

Up to the date of the Conference decision in 1913, just recorded, the relation of the General Mission Board to each District Mission Board was one of outside helpfulness,—that is, if the District Board needed financial help, it called on the General Mission Board, and if the latter had the funds on hand, assistance was appropriated. The extent of such aid is seen in column "e" of table on page 271. If the General Mission Board did not have the funds, it granted no further help, neither did it concern itself how the needy District Board would get along without the help. The General Board, according to the plan of 1884, was to have nothing to do with District Missions beyond this possible assistance. The District Mission Boards were accountable to their own State Districts, and if both Board and District were indifferent to the needs of their own territory, that, apparently, ended it all. There was no remedy.

This situation had its advantages. It avoided making a central power out of the General Mission Board, and threw the burden of work and direction upon men on or near the place where the mission work was being done. But it also had its disadvantages. First, the territory was not equally divided. A frontier District, like North and South Carolina, Georgia and Florida, all in one, was a field the District Mission Board of which was unable to handle, while Middle Maryland, for an example on the other hand, was a territory of several small counties in one State. The contrast was still more striking

from another angle. The former District had a few congregations, with a few members in limited circumstances, scattered over a large territory, while the latter District had financially and numerically strong congregations, living close together. It is no disrespect to the frontier Districts to say that their talent, good as far as it went, was scarce, while in the "inside" Districts talent was plentiful, of the best, and often lying idle. This made the problem of District Missions a peculiar one in this, that the "inside" District Boards had a comparatively easy task, while the frontier boards had discouragingly large ones. True, the General Mission Board sought to be an "equalizer" between the strong and the weak, and did help financially, but the great lack was not only means, but *MEN*,—more capable men to solve the *BIG* problems of District missions in frontier territory.

Further, in many Districts, District missions were a sort of a side issue, and did not receive from the District the support and prayers they should have had. Annual Conference, up to 1913, had not made any provisions to help these District Boards. They were rarely given any word of recognition. They had common problems, were laboring in similar territory, and interchange of thought and experience would have been helpful. A few attempts were made to have the members of the District Boards meet at some time during the Conference. First the meeting was held in the Tabernacle, but the speakers, it would appear, talked to be heard by the miscellaneous assemblage that came to listen, rath-

er than for the benefit of the other members of the Boards present. Several meetings were held for members of District Boards only, and these have been very helpful. It is hoped that out of the decision of 1913, will grow a plan by which the District Boards and the General Board will come closer together in helping each other.

If all the foregoing, and perhaps other points not mentioned, are taken into account, the record of the State District Boards, on the whole, is a good one. That a closer study of the subject may be available, a tabulated history is given here, compiled from reports made during the spring of 1913. But here, again difficulties have been met. Many Districts did not keep records at first and the reports from some angles are incomplete or only estimated. In several instances large Districts have been divided, which makes it difficult to give proper credit; some Districts have grown weaker through emigration, and this in spite of all that the District Board could do. In the tables following the officer making the report did his best, with the data at hand, and it is given for what it is worth. An approximately accurate statement of District Missions from the beginning to the spring of 1913, is given in the second table.

THE DISTRICTS AND THE NAMES OF THE MEMBERS OF EACH BOARD. TIME WHEN TERM OF SERVICE EXPIRES.

1. **Arkansas and Southeastern Missouri,** H. I. Buechley, 1915; J. H. Whitcher, 1914; P. F. Boyt, 1913.
2. **California, Northern,** No Report.
3. **California, Southern,** W. E. Trostle, 1913; W. H. Wertenbaker, 1917; Geo. Bashor, 1916; C. W. Guthrie, 1916; Ira B. Netzley, 1916.
4. **Colorado, Western and Utah,** J. A. Austin, 1915; A. A. Weaver, 1914; W. R. Hornbaker, 1913.
5. **Idaho and Western Montana,** L. H. Eby, 1914; S. S. Neher, 1915; David Betts, 1916.
6. **Illinois, Northern, and Wisconsin,** John Heckman, 1915; Elmer Zuck, 1913; M. W. Emmert, 1914; J. H. B. Williams, 1917; James M. Moore, 1916.
7. **Illinois, Southern,** D. J. Blickenstaff, 1917; E. E. Brubaker, 1915; G. W. Sensenbaugh, 1916; H. H. Gruber, 1914; J. J. Scrogum, 1913.
8. **Indiana, Middle,** D. M. Byerly, 1914; J. H. Neff, 1913; J. B. Bailey, 1916; J. G. Stinebaugh, 1917; J. W. Norris, 1915.
9. **Indiana, Northern,** D. R. Yoder, 1915; Frank Kreider, 1913; J. H. Schrock, 1914.
10. **Indiana, Southern,** D. W. Bowman, 1914; E. P. Dunbar, 1915; John F. Shoemaker, 1913.
11. **Iowa, Middle,** W. E. West, 1915; E. C. Trostle, 1914; W. H. Royer, 1913; A. M. Stine, 1915; D. W. Wise, 1913.
12. **Iowa, Northern and Minnesota,** I. M. Forney, 1915; H. C. Sheller, 1915; T. L. Kimmel, 1914.
13. **Iowa, Southern,** D. F. Sink, 1913; Peter Brower, 1913; W. D. Grove, 1914.
14. **Kansas, Northeastern,** R. A. Yoder, 1915; H. L. Brammel, 1917; C. W. Shoemaker, 1916; I. L. Hoover, 1913; Benj. Forney, 1914.
15. **Kansas, Northwestern and Northeastern Colorado,** A. C. Daggett, 1916; D. A. Crist, 1917; T. E. George, 1914; C. A. Ball, 1913; F. A. Wagner, 1913.
16. **Kansas, Southeastern,** S. E. Lantz, 1915; D. P. Neher, 1914; C. Myers, 1913.
17. **Kansas, Southwestern and Southern Colorado,** J. J. Yoder, 1915; M. J. Mishler, 1914; D. Hamm, 1915; John N. Dresher, 1914; F. A. Vaniman, 1913.
18. **Maryland, Eastern,** Chas. D. Bonsack, 1914; W. E. Roop, 1914; G. S. Harp, 1915; F. D. Anthony, 1915; Geo. S. Rairigh, 1916.
19. **Maryland, Middle,** David M. Zuck, 1913; D. Victor Long, 1916; Caleb Long, 1917; John S. Bowlus, 1914; John E. Otto, 1915.
20. **Maryland, Western,** A. L. Sines, 1915; James W. Beeghley, 1914; I. W. Abernathy, 1913; Daniel Baker, 1917; Perry H. Broadwater, 1916.
21. **Michigan,** C. L. Wilkins, 1913; Peter B. Messner, 1914; S. M. Smith, 1914; J. E. Ulrey, 1915; D. E. Sower, 1915.
22. **Missouri, Middle,** Ira Witmore, 1914; L. B. Ihrig, 1915; E. S. Katherman, 1913.
23. **Missouri, Northern,** J. S. Bowman, 1914; E. L. Shoemaker, 1913; J. F. Vanpelt, 1915.
24. **Missouri, Southern, and Northwestern Arkansas,** W. M. Greenwood, 1915; W. P. Burress, 1913; N. A. Duncan, 1914. (Based on Almanac report.)

(Continued on Page 272.)

To prepare the following statistical table, the following questions were sent to the Secretary of each Board. The letter at the beginning of the question is the key to the letter at the head of the column:

(a) What date was your District Board authorized by the District Meeting?

(b) How many regular meetings does your Board hold each year?

(c) What month does your fiscal year begin?

(d) What is the total amount raised in the District for District Missions since your organization?

(e) What financial help has your District received from the General Mission Board since your organization? (A few included help on meetinghouses, and so this column is corrected according to the books of the General Mission Board, and the amounts given refer only to District Mission work.)

(f) How much money did you spend for District mission work during the last fiscal year?

(g) At how many places are you maintaining missions?

(h) How many more congregations in the District now than there were when your Board was organized?

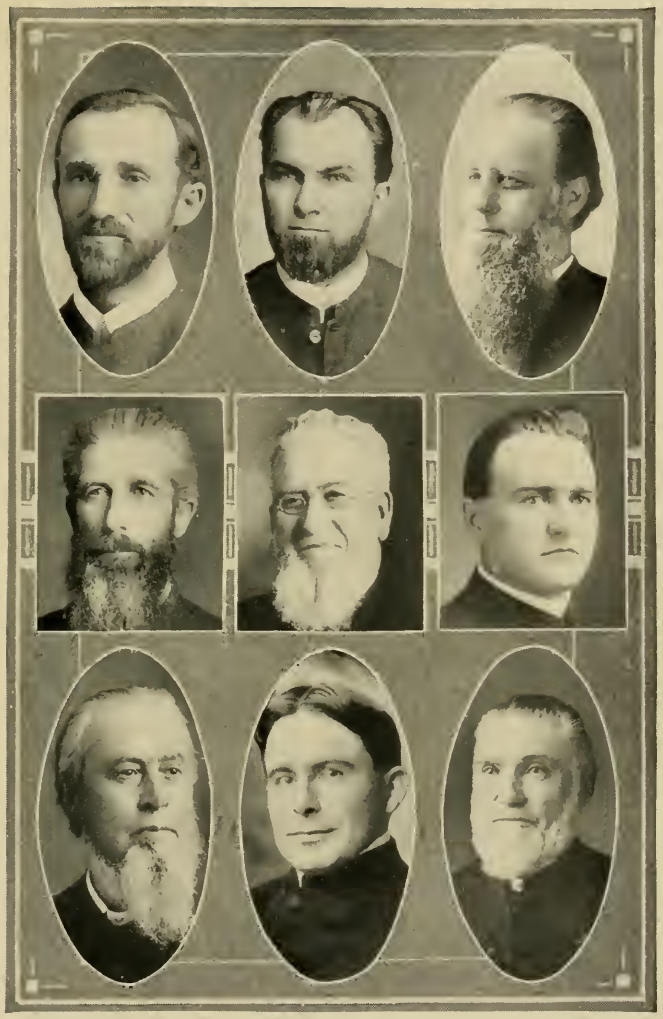
[1] Before California was divided it received $3,110.00.
[2] This includes Washington and Baltimore Missions.
[3] Before Idaho, Washington and Oregon were divided, they received $10,629.
[4] Before divided, Second Virginia received $350. The District Board was organized in 1895, had nine members on the Board, met three times a year and had raised $16,396.73.
[5] Before divided, First Virginia received $250.
* None.
** Less.

	a	b	c	d	e	f	g	h
1. Ark.,	1898	2	....	$.....	$ 6,817.00	$.....	6	..
2. Cal., N.,	1907	4	Oct.,	5,304.71	[12]2,750.00	2,364.59	2	8
3. Cal., S.,	1891	4	Oct.,	17,250.00	[12]2,210.00	2,384.30	5	14
4. Col., W.,	1909	3	Jan.,	.....	500.00	600.00	3	..
5. Ida.,	1911	2	April,	1,500.00	500.00	300.00	4	..
6. Ill., N.,	1867	2	July,	58,074.49	900.00	5,423.00	10	13
7. Ill., S.,	1885	1	....	34,500.00	300.00	1,527.71	8	..
8. Ind., M.,	1881	3-7	Oct.,	21,002.43	237.50	3,096.37	9	11
9. Ind., N.,	1885	4	Oct.,	.....	451.50	2,276.76	7	9
10. Ind., S.,	1886	3-5	Oct.,	13,488.19	1,870.00	1,523.47	12	8
11. Ia., M.,	1882	4	Sept.,	19,437.58	4,045.00	1,514.06	2	..
12. Ia., N.,	1877	2	Aug.,	34,321.09	4,510.00	4,056.61	2	8
13. Ia., S.,	1880	2	Oct.,	17,500.00	1,300.00	1,392.71	4	*
14. Ks., N. E.,	1890	3	Jan.,	.....	3,700.00	1,447.93	5	3
15. Ks., N. W.	....	1	Oct.,	.....	7,595.00	2,083.30	3	..
16. Ks., S. E.,	1893	3	Oct.,	5,599.67	2,780.00	787.60	3	**
17. Ks., S. W.,	1892	4	Oct.,	32,433.32	2,550.00	3,006.04	5	6
18. Md., E.,	1889	4	April,	7,748.32	[11]11,239.77	905.79	7	6
19. Md., M.,	1890	4	April,	7,400.00	500.00	200.00	6	3
20. Md., W.,	1898	1-4	Oct.,	322.11	.....	20.00	3	*
21. Mich.,	1885	1	Aug.,	8,300.00	1,600.00	1,437.49	3	13
22. Mo., M.,	1887	2	Oct.,	.....	4,715.00	939.08	3	3
23. Mo., N.,	1892	1	Oct.,	.....	3,350.00	151.71	7	2
24. Mo., S.,	....	..	....	.....	2,870.00	.....	..	..
25. Neb.,	....	..	....	.....	3,790.00	.....	..	..
26. Car., N.,	1902	1-3	Feb.,	1,085.03	1,500.00	.....	..	8
27. Dak., N.,	1894	2	June,	.....	750.00	900.00	12	25
28. Oh., N. E.,	1896	4	Sept.,	.....	*	4,200.00	1	1
29. Oh., N. W.	1896	2	April,	13,932.81	1,350.00	1,003.73	6	*
30. Oh., S.,	1893	4	April,	60,000.00	*	5,000.00	11	5
31. Okla.,	1897	2	Sept.,	.....	4,420.00	1,464.43	5	15
32. Oreg.,	1911	2	July,	1,112.96	[8]500.00	537.65	4	2
33. Pa., E.,	1878	3	April,	63,877.82	2,448.96	1,582.03	4	26
34. Pa., M.,	1892	.	April,	13,156.13	880.00	761.01	5	14
35. Pa., S. E.,	1911	2	Oct.,	924.69	420.00	458.60	3	1
36. Pa., S.,	....	..	April,	.....	50.00	490.17	6	6
37. Pa., W.,	1895	2-3	March,	24,728.31	*	1,400.97	5	5
38. Tenn.,	1890	4	Sept.,	1,676.81	1,100.00	186.54	5	4
39. Tex.,	1896	1	Dec.,	2,731.25	7,240.00	549.72	10	2
40. Va., 1,	1887	4	July,	.....	[5]*	553.29	6	12
41. Va., E.,	1911	2	Aug.,	986.83	[4]*	691.45	6	2
42. Va., N.,	1910	3	April,	1,521.66	[4]*	100.00	2	2
43. Va., S.,	1909	2	April,	2,800.00	[4]*	900.00	3	2
44. Va., S.,	1913	2	April,	.....	[5]*	.....	..	..
45. Wash.,	1911	2	Sept.,	2,181.13	[8]1,000.00	1,411.00	3	..
46. W. Va., 1,	1893	1	Oct.,	.....	*	300.50	8	2
47. W. Va., 2.	....	..	....	.....	200.00	.....	..	..
				$474,897.34	$92,939.73	$59,929.61		

Help from General Board before division as seen in the footnotes of the table, ... 14,339.00

Total from General Board to District Boards, ... $107,278.73

25. **Nebraska,** A. J. Nickey, 1913; Geo. Mishler, 1915; Levi Meck, 1914.
26. **North and South Carolina, Georgia and Florida,** H. M. Griffith, 1915; Geo. A. Branscom, 1914; L. A. Jones, 1913.
27. **North Dakota, Eastern Montana and Canada,** D. F. Landis, 1915; J. S. Shaffer, 1914; Frank Dollahan, 1914; Geo. C. Deardorff, 1913; J. D. Kesler, 1913.
28. **Ohio, Northeastern,** Jas. Murray, 1915; R. M. Moomaw, 1914; A. S. Halteman, 1916.
29. **Ohio, Northwestern,** D. N. Schubert, 1913; J. I. Lindower, 1913; N. I. Cool, 1915; D. G. Berkebile, 1915; Noah Long, 1914.
30. **Ohio, Southern,** Sylvan Bookwalter, 1916; Clarence A. Baker, 1917; Adam Pfeifer, 1915; D. F. Priser, 1914; D. M. Garver, 1913.
31. **Oklahoma, Panhandle of Texas and Pecos Valley, New Mexico,** Jno. R. Pitzer, 1916; J. A. Byerly, 1917; W. P. Bosserman, 1915.
32. **Oregon,** Harry Brubaker, 1913; Thomas Barklow, 1914; M. C. Lininger, 1915.
33. **Pennsylvania, Eastern,** S. H. Hertzler, 1914; J. H. Longenecker, 1918; D. Kilhefner, 1914; Rufus Bucher, 1917; Geo. W. Weaver, 1916.
34. **Pennsylvania, Middle,** J. B. Brumbaugh, 1915; J. B. Miller, 1914; W. H. Holsinger, 1916; H. A. Spanogle, 1917; John Bennett, 1918.
35. **Pennsylvania, Southeastern, New York and New Jersey,** J. K. Miller, 1916; M. C. Swigart, 1914; W. S. Price, 1917; M. B. Miller, 1915; W. G. Nyce, 1913.
36. **Pennsylvania, Southern,** J. A. Long, 1914; C. L. Baker, 1916; C. R. Oellig, 1915; D. A. Faust, 1915; M. A. Jacobs, 1915.
37. **Pennsylvania, Western,** J. J. Shaffer, 1918; P. J. Blough, 1915; W. M. Howe, 1916; S. U. Shobes, 1914; H. S. Replogle, 1917.
38. **Tennessee,** P. D. Reed, 1914; A. E. Nead, 1913; C. H. Diehl, 1916; N. B. Sherfy, 1915; S. J. Bowman, 1917.
39. **Texas and Louisiana,** Lafayette Sutphin, 1913; H. M. Peters, 1915; J. M. Moore, 1914.
40. **Virginia, First,** D. N. Eller, 1918; Levi Garst, 1916; C. E. Eller, 1917; R. G. Layman, 1915; W. T. Crumpacker, 1914.
41. **Virginia, Eastern,** S. A. Sanger, 1914; E. E. Blough, 1915; W. F. Hale, 1913.
42. **Virginia, Northern,** D. H. Zigler, 1914; J. Carson Miller, 1913; J. M. Kagey, 1915.
43. **Virginia, Second,** J. B. Coffman, 1914; S. I. Flory, 1915; J. W. Hess, 1916.
44. **Virginia, Southern,** S. M. Ikenberry, 1916; W. A. Elgin, 1916; J. Bowman, 1915; J. F. Keith, 1915; A. N. Hylton, 1914.
45. **Washington,** D. B. Eby, 1914; M. F. Woods, 1915; J. S. Secrist, 1913.
46. **West Virginia, First,** Peter Arnold, 1915; Isaac J. Saville, 1913; Ezra Fike, 1914; John S. Fike, 1916; John R. Riggleman, 1917.
47. **West Virginia, Second,** W. J. Row, 1914; A. C. Auvil, 1915; J. F. Ross, 1913.



J. J. Yoder
H. C. Early
John Zuck

Chas. D. Bonsack
A. B. Barnhart
J. H. B. Williams

L. W. Teeter
Otho Winger
S. Bock

IX.

Biographical

S. IRA ARNOLD

Missionary to India, 1913

D. T. Arnold, of German descent, was born in West Virginia, and now lives in Johnson County, Missouri. Barbara Weaver, who became his wife, was born near Lima, Ohio. Both were members of the Church of the Brethren. The families for some generations belong to that church. To them were given seven sons and four daughters, of whom S. Ira, born on March 2, 1885, on a farm near Leeton, Missouri, is the ninth child. He had the advantages of the country school and two years in Leeton, Missouri, until he was fourteen. Because of the death of his dear mother at this time, he began to work on the farm for wages. This he did until nineteen years of age, when, with $65, as the saving of the years, he entered McPherson College Preparatory Department, to spend one term; but he spent three years, and finished the Preparatory Course. He taught one year and returned to McPherson College, spending, in the next five years, four at McPherson, where he completed the College Course in 1913, and one year at Bethany Bible School, Chicago.

On May 28, 1913, he was united in marriage to Elizabeth E. Bartholow.

In the Mineral Creek congregation, at the age of fourteen, Ira united with the Church of the Brethren, and was baptized in October, 1899, by E. E. John. As soon as old enough, he became a Sunday-school teacher, served as superintendent and has been active in church work. At

McPherson, on April 4, 1909, he was called to the ministry, and in 1911 was advanced to the second degree. Though hard pressed for time to push his way through school and keep up his work, he found time to preach regularly, and has held two series of meetings. Thus prepared he is going to India this fall, hoping to be able to do a good work for the Master in that needy field.

MRS. S. IRA ARNOLD, NEE ELIZABETH BARTHOLOW

Missionary to India, 1913

To A. H. and Mary E. Fouch Bartholow, both of German descent and born in Maryland, were given eight sons and three daughters. Elizabeth, their ninth child, was born on a farm near Yale, Iowa, on May 28, 1885. She attended the Yale public school and then the Guthrie County high school until she was prepared to teach. After spending two years in the school-room as teacher, she concluded that it was not her calling and accepted a position in a store for two years. About this time she learned of Bethany Bible School, Chicago, entered that institution in the fall of 1911, and spent two years on a Bible Course.

On May 28, 1913, she was united in marriage with S. Ira Arnold.

Elizabeth's parents are members of the Church of the Brethren and breathed into the home an earnest spiritual life. However, coming under the influence of the Church of Christ in Yale, at nineteen, Elizabeth united with that body of believers. She was active in church work, seeking to do all she could for her Master. On August 27, 1911, she was baptized in the Coon River congregation of the Church of the Brethren by Ellis F. Caslow, and a short time after entered heart and mind into better preparation for church work, where the Lord would call her. She is glad to join her husband on the mission field of India, for she has had missions on her heart since her childhood.

ABRAM B. BARNHART

Member of General Mission Board, 1898-1906

Of good German ancestral blood, Abram Barnhart, son of Henry and Elizabeth (Baker) Barnhart, was born on a farm about four miles west of Waynesboro, Franklin County, Pennsylvania, June 9, 1840. The precious association of the home, however, was early broken into by placing the lad into a store when but twelve years old, so that the educational advantages he had, all preceded this. In the store he met people, learned human nature, and developed to be a very practical man. He has been in the store or office all his life-time, has prospered and been blessed. He has lived in Hagerstown, Maryland, where he now resides, since 1888.

Hannah M., daughter of William M. Kuhnes, through marriage on October 6, 1861, cast her lot in life with him, and to them have been given seven sons and three daughters, of whom three are still living.

At the Creek Hill house, in the Welsh Run congregation of the Middle District of Maryland, Abram and his wife gave their hearts to the Lord, in the summer of 1882, publicly confessed Christ through baptism administered by Nicholas Martin, and united with the Church of the Brethren. As a laymember he made a good impression of faithfulness, and in 1885 the congregation called him to the deacon's office. The next year he was elected to the ministry. So efficient did he prove himself in the ministry of the Word that in 1886 he was advanced to the second degree, and in 1892 ordained to the bishopric through the laying on of hands by Brethren David Long and Daniel Stauffer. He did much towards the development of the congregation in Hagerstown, Maryland, in its earlier history. He was used by the District, serving as Writing Clerk ten consecutive years. He was instrumental in raising the funds and assisting in erecting the Old People's Home for the District, located at San Mar, and has since taken an abiding interest in it. He has been

called to oversee, at different times, several of the adjoining congregations. As a member of the Standing Committee he has represented his District four times, and served on a number of committees, appointed by Conference, so that one may justly characterize Brother Barnhart as having been one of the leading spirits of the Church of the Brethren in Maryland.

In 1892 he was elected a member of the General Mission Board, and during the eight years did not miss one meeting. On the Board he was very considerate of the others' welfare, yet earnest and faithful. When D. L. Miller resigned the treasurership, Brother Barnhart was the first chosen to take the place. Though he could not arrange to accept it, this offer indicates the esteem in which he was held, while upon the Board. Into his hands was committed the general supervision of the erection of the churchhouse in Washington, D. C. Later the erection of the parsonage was confided to him also. With this building he did the rather unusual thing of keeping easily within the appropriation. He was on the committee appointed by the Board to locate the church property in Brooklyn, New York, and a member of the building committee.

Of the work of the Board he has this to say: "As I came in contact with the work of missions, I was impressed that it is the greatest work of the church; but she has not been as successful in the past as her opportunities would have permitted her to be. Success comes from holding firmly to God's truth, fired with zeal to obey it, thus enabling us to carry it everywhere. Missions should be supported by our means and prayers. I am glad to see the mission work of the church growing. God is blessing it, as seen in the consecration of noble lives for the foreign field."

WILLIAM W. BARNHART

Member of Book and Tract Work, 1890-1894

Anthony and Sarah (Graybill) Barnhart were reared in Rockingham County, Virginia. In 1858 they located near Ladoga, Indiana, and there, on June 23, 1860, a son, whom they called William, was born. He was the first child of a family of thirteen. Reared on the farm, he developed a strong physique and grew to manhood with noble ideals instilled in him by his parents. He sought books, was interested in school and, after finishing the common schools, spent one year in Lebanon College, Ohio, and two years in Manchester Bible Department, North Manchester, Indiana.

January 23, 1890, he was united in marriage to Emma, a daughter of John Smith, of Trotwood, Ohio, and to them were born two sons and two daughters.

When twenty-two years old, William confessed Christ in a series of meetings, held in the Donnels Creek congregation of the Southern District of Ohio, and united with the Church of the Brethren,—I. J. Rosenberger administering the rite of baptism. He was one of the organizers of the Donnels Creek Sunday-school and for many years held the offices of superintendent, teacher and chorister. While living in the Lower Stillwater congregation of the Southern District of Ohio, he was called to the ministry in November, 1892, and in 1897 was advanced to the second degree by the same congregation. He was a willing worker and much used by the District Mission Boards.

He served during the close of the Book and Tract Work organization, never missed a meeting while a member, and was much interested in the field in which it operated.

Just in the prime of life, and while beginning to reap the returns from his long preparation, sickness overtook him. A sudden attack of pain,—by doctors pronounced appendicitis,—necessitated an operation which proved to be too late. November 1, 1910, unexpected to all, he passed

to his reward. His last words were, "Oh, I hear such beautiful singing; I want to go and join them." His body was laid to rest in the cemetery near North Manchester, Indiana.

STEVEN P. BERKEBILE

Missionary to India, 1904

On a farm in Cambria County, Pennsylvania, both David Berkebile and Sarah Stutzman were reared. They were married in 1864. Soon after, he was drafted for the army, and served in the commissary department. In 1872 the family moved to Fulton County, Ohio, and located on a farm near Delta, where the mother still resides. David, for a number of years, was a bishop in the Church of the Brethren.

God blessed their marriage with five sons and three daughters,—Steven, the sixth, being born on July 30, 1877. In the home, on the farm, and in the country schoolhouse, Steven received his training until sixteen years old. At this time he entered the Delta high school. Later he attended several special terms of Bible School at North Manchester, Indiana, and continued his studies through correspondence, under E. S. Young, of Canton, Ohio.

He chose for his life companion Sister Nora E., daughter of John Flory, and on February 12, 1902, they were united in marriage. To them have been born two sons.

When but ten years old, Steven was deeply moved about the condition of the heathen; but not until he was sixteen years of age, did he publicly confess Christ. This occurred at a regular service, at the close of a sermon preached by his father, and there was joy overflowing when the latter led his son into the water for baptism on a fine September day in 1893. In May, 1896, the Swan Creek congregation called him to the deacon's office. The year following, in May, he was chosen to the ministry. About six weeks after he made his first effort at preach-

ing. In 1900 he took up evangelistic work, preferring this, with its certain support from the Lord, to a position as cashier in a bank near home, with support from the world. The following year the District Mission Board asked him to take charge of a mission in Fostoria, Ohio. He located there, finding four members in the city. In 1904, when he and his wife left for India, there were twenty-seven members and a flourishing Sunday-school. His own State District,—Northwestern Ohio,—took up their support in India. On June 12, 1912, in the North Poplar Ridge church, he was ordained to the bishopric by the laying on of hands by L. H. Dickey and David Lytle.

After acquiring the language in India, Steven was assigned the station of Vada, in Thana District, northeast of Bombay, a great, needy field, but with a very malarious climate. They worked faithfully, but in time disease took such hold on him that it was deemed best to come home on sick furlough in 1909, and try to regain health. Since his arrival home he has done everything he could to restore health so as to return to the field. In the spring of 1913 the longings of his heart were expressed in coming before the Board personally, and offering to go "just as I am and live or die in India" for the sake of his Lord. The Board prayerfully considered the advisability of acceding to his wishes, but after taking into consideration his lack of physical strength, reluctantly decided against his return to the field, at least for the present.

MRS. STEVEN P. BERKEBILE, NEE NORA E. FLORY

Missionary to India, 1904

To John and Mary (Shock) Flory, who were born and reared on farms near Jewell, Ohio, and married in 1876, were given two sons and four daughters, Nora E., the oldest, being born on September 7, 1877. Her pious parents instilled into her noble ideals; her country schoolteacher

stirred ambitions within her to be a good schoolteacher; her life on the farm gave her vigor and strength, all of which combined to make Nora a young woman of admirable attainments. For four consecutive years she taught school near home. In 1897 she spent one year at Manchester College, North Manchester, Indiana, in Bible School, and then taught four more years.

On February 12, 1902, she was united in marriage to Steven P. Berkebile, and has since, with all her heart and strength aided him in his Christian work. To them have been born two sons.

When eleven years old, Nora, with two others, confessed Christ, and united with the Church of the Brethren in the Poplar Ridge congregation, Northwestern Ohio. Baptism was administered by Simon Long. When Nora was seventeen years of age, her father was called to the ministry, and she took delight in seconding his efforts wherever she could. She was faithful in Sunday-school, and enjoyed most the Lord's work.

In India she not only took care of the home but taught the women's class in Sunday-school, conducted women's meetings for native Christian mothers, had a sewing class once a week, spent the forenoons in the dispensary, and visited homes among the Mohammedans.

One of her most effectual ministries is her pen. Her poems breathe a message of consecration that stirs the soul, and her writings for the church periodicals are of unusual interest and force. She longs for the day when her husband's health will permit them to return to India, to labor there.

ANNA V. BLOUGH

Missionary to China, 1913

Uriah Blough and his wife, Mary (Miller) Blough, both came from Somerset County, Pennsylvania, and, after marriage, settled on a farm south of Waterloo, Blackhawk County, Iowa. Both had, ere that time, united with

the Church of the Brethren. On November 22, 1885, Anna V., the third child in a family of four sons and three daughters, was born. The freedom of farm life she always enjoyed, and this gave her zest for her studies in the country school. After finishing the eighth grade, Anna spent three years at Mt. Morris College on the Academic course, and four years at Bethany Bible School, in Chicago, completing the Bible Teacher-training course.

From infancy she was taken to Sunday-school and church. This, supplemented by the training in her home, in which the Bible was read, prayer was made, and in which there was an atmosphere of desire to see the children accept Christ, prompted her, when thirteen years old, to confess her Savior. I. D. Parker was holding meetings in the South Waterloo congregation in September, 1898, when Sister Blough was one of two baptized by S. H. Miller, the fatherly bishop of the congregation. With this ideal of a noble Christian life before her, she enjoyed to the full the spiritual atmosphere both of Mt. Morris College and Bethany Bible School, and grew rapidly in spiritual power. In both institutions she was active in Sunday-school, prayer meeting, missionary society and evangelistic work. At Bethany she taught missions, and was chairman of the Christian Workers' Missionary Committee. In addition she did actual work in Waterloo, Iowa, at the Hastings Street Mission, Chicago, and also in connection with the Bethany Bible School.

She goes forth to her chosen field well grounded in faith in Christ, and with a hope of helping some of the many millions about whom she has studied so long and for whom she has prayed so often.

JACOB M. BLOUGH

Missionary to India, 1903

To Emanuel J. and Sarah (Barndt) Blough, of Somerset County, Pennsylvania, were born four sons and two daughters. The youngest child, Jacob M., was born on Decem-

ber 12, 1876. The father was a well-to-do farmer whose faithfulness to the Quemahoning congregation of the Church of the Brethren has been marked through many years. The sons were taught the dignity of labor, and yet they were given an opportunity to secure an education. Jacob, after thirteen years in common school, and one term of nine weeks at Normal, taught near home three years and then one year in the Hooversville primary grade. At eighteen he was given liberty to make his own way, and he has done it largely through teaching. In 1899 he finished the English course at Juniata, and in 1903 the College course. During his college work he was at different times assistant in Mathematics, English and Latin. He received valuable training, one year, in having charge of the men's hall.

When not yet sixteen, he heard the call of the Lord while attending a series of meetings, conducted in the Quemahoning congregation by George S. Rarick, and united with the Church of the Brethren on February 8, 1892, S. P. Zimmerman administering baptism. This brought about a great change in his life. The following summer he taught a Sunday-school class. In '94 he led the first Bible class and offered his first public prayer; in '97 his home congregation called him to the ministry, and a year later he was advanced to the second degree. While at Juniata, in 1899, he, with a few others, organized the Student Volunteer Band for missions. He was its leader and greatest inspiration. While he was president of the Young People's Missionary and Temperance Society, at Juniata, a movement was started to send a missionary, and he was the society's choice. Fresh from college, full of enthusiasm for his Master's service in foreign lands, he sailed for India in the fall of 1903, with Anna Detwiler, who had become his wife June 26, previous.

On the field his work has been thorough. His scholarly habits have made him the natural choice to edit the Gujerati Sunday-school papers, used not only by our own mission but some neighboring missions. His home has

been at Bulsar, save one year at Ankleshwer, where he took Brother Stover's place. With the building of a Bible School at Bulsar, in 1913, he enters upon a still greater responsibility,—the head of Biblical instruction for the Church of the Brethren.

Brother Blough made splendid use of his furlough in 1910 and '11, touring thoroughly his own State District of Western Pennsylvania,—willing to go to the lonely places, to small congregations, as well as to address larger ones like on missionary day at St. Joseph Conference of 1911, where he also served as Writing Clerk. Wherever he went, he strengthened the cause of missions in India.

MRS. J. M. BLOUGH, NEE ANNA DETWILER

Missionary to India, 1903

Christian F. Detwiler was a minister in the Church of the Brethren; his wife, Salome Zook, was reared in a home near Knoxville, Tennessee. To them was born, on December 1, 1872, a daughter, whom they called Anna, the third in a family of seven children. In 1880, when eight years old, her parents moved to Ohio, while she went to Pennsylvania, to live and grow to womanhood. Two years later, Anna received word that her mother had died. Later her father married again, and made a home for his children near Johnstown, Pennsylvania.

Anna had little opportunity for securing an education. In 1891 she was in Huntingdon, in the home of J. B. Brumbaugh. Five years she remained and spent, what time she could spare from making her way, in Juniata College. Three summers she spent at the seashore, as waitress; one year she worked in Philadelphia, two years in a factory in Huntingdon, one year as matron of the Orphans' Home in the same city, two years as kitchen matron, and one year as dining hall matron at the college. This variety of vocations gave her a broad training that has aided her greatly in her life work, though

often, during these years, she felt the burden heavy to bear.

In a series of meetings, in September, 1886, held in Johnstown, Pennsylvania, Anna confessed Christ and was baptized by Jacob Holsopple. She soon became a Sunday-school teacher, at college was president of the Mission Band, and leader of the College Girls' Christian Band for several terms. In 1901 she joined the Volunteer Band. Her last year was spent entirely in Bible study.

On June 26, 1903, she was united in marriage to Jacob M. Blough. Her labors of love and kindness in India, though little is said of them publicly, have touched every missionary and she has endeared herself to every one who has come in touch with her.

SAMUEL BOCK

Member of Book and Tract Work, 1885-1894

Samuel and Elizabeth (Gable) Bock were raised in Franklin County, Pennsylvania, and united with the Church of the Brethren in early married life. Some time after, they moved to Richland County, Ohio, settling on a farm near Loudonville. The husband was called to the ministry and did much pioneer preaching in his early day. Here, on January 8, 1840, Samuel, the fourth child in a family of six sons and three daughters, was born. The lad's training was on the farm; his education was secured in a log schoolhouse, where the benches were around the walls. Though he was not permitted to have a good education himself, in later life he knew its value, and advocated and supported it for others. He continued on the farm and in the nursery business until, because of advanced age, he retired from hard physical labor. From 1898 to 1911 he was Immigration Agent for the Oregon Short Line Railroad. When he entered their employ, there was one member of the Church of the Brethren in Southern Idaho. When he quit the service there were twelve

congregations, with over six hundred members. He is now retired from active duties, and now resides at Pomona, California.

He chose for a life companion Sister Catherine Hoover, to whom he was united in marriage on March 10, 1864. To them were given two sons and three daughters. One son is still living.

When nineteen years old, Samuel confessed Christ and united with the Church of the Brethren in the Wolf Creek congregation, near Dayton, Ohio, Samuel Garber administering baptism. Brother Bock was a pusher in church work. It was his privilege to live in the Lower Miami congregation, the first one in the District of Southern Ohio to have a Sunday-school. He was ever ready to do his part. He was a charter member of the West Dayton congregation, and by it was called to the deacon's office May 17, 1889. In this capacity he served the church long and well.

As Secretary and Treasurer of the Book and Tract Work (its history is found in Chapter VI), authorized by Conference of 1885, he did his greatest work for the church, and found his greatest joy in service, because he felt that, while thus employed, he had the prayers of the Brotherhood. The duty of executing the Committee's plans and purposes, largely devolved upon him. The distribution of the large amount of tracts and books all rested upon him. The finances and their care was entrusted to him. And as the work increased, he spared not his time nor his talent, to render satisfaction to the many patrons. It was his privilege to attend thirty-five Annual Meetings, the first one in 1848, and he noted the changes and progress the church has made in that period with pleasure. In the annals of the beginning of missionary activities in the Church of the Brethren, his name will be perpetuated.

CHARLES D. BONSACK

Member General Mission Board, 1906

David D. and Catherine Roop Bonsack were descendants from several generations of loyal members of the Church of the Brethren, so that, when their son, Charles D., came into their home March 11, 1870, on a farm near Westminster, Maryland, he had the blood of a devout Christ-life in him. Charles was the third child in a family of two sons and three daughters. Hard-working people, earnest and sincere, and in good standing in their community, the parents exerted a healthful influence over the lives of their children. Charles was fond of books, and made good use of the public school. As he grew older, he sought the association of teachers and people of culture, and even within the last eighteen years he has not missed a winter without devoting from one to four weeks to study in school, especially along his chosen line, —the Bible.

At seventeen he took charge of his father's farm, and managed it for four years. Then he farmed for himself, for the next ten years. Though successful as a farmer, and having his financial interests in farms and orchards, he has not since returned to the soil.

He chose Sister Ida Trostle, of Gettysburg, Pennsylvania, the daughter of John Trostle, for his wife, and was married December 16, 1891. To them three sons and two daughters were given, all of whom are now in the church, and preparing for usefulness in the kingdom.

Charles counts his second birth from October 28, 1888, when, through baptism administered by E. Babylon, he united with the Church of the Brethren. Even in his youth he had great interest in affairs of the church. He would sit in the house and listen, as visiting brethren discussed church problems with his father. Now, that Christ was his life, that he, a sinner, had been saved by grace, his whole being sought expression in service for his Lord. On December 22, 1891, he was called to the

ministry and May, 1906, he was ordained a bishop. For ten years he tried to farm and preach. He did well enough at the former, but was not satisfied with his efforts and results in the latter. Discontinuing farming and entering the evangelistic field, he labored for three years, or till 1906, at which time he took the pastorate of the Washington, D. C., congregation. His earnest, tactful labors here manifested themselves in an increasing membership and a deeper spiritual life. But desiring to educate his children under Brethren influences, he resigned, and moved his family to Union Bridge, Maryland, to cast his lot with the fortunes of that church school. In 1912 the school was moved to New Windsor, Maryland, and in the reorganization he accepted the position of treasurer, which place he now fills.

He has served as a member of the Mission Board of Eastern Maryland for the last thirteen years, and has been Foreman of that Board for about eight years. Twice he has been Moderator of his District Meeting, and once he has represented his District at Annual Meeting. In 1906 he was appointed on the General Mission Board, where he has delighted to labor for the church. In 1907, when H. C. Early could not be a member of a visiting committee to the churches in Europe, Brother Bonsack was chosen as his substitute. The trip was full of interest to him, and his messages to the members in Europe, though given through an interpreter, were helpful and appreciated. The committee's visit extended into France, and some rather difficult work was done there. Through all this he proved a wise counselor, true to Christ and his church. He was a member of the committee that framed the missionary educational campaign, now in use among the churches.

SAMUEL T. BOSSERMAN

Member of General Mission Board, 1880 to 1884

Daniel and Barbara (Bair) Bosserman, successful farmers of German descent, lived near New Stark, Hancock County, Ohio, in 1842, when, on November 14, their son Samuel began his career. His home was a log cabin, in the upstairs of which he attended subscription school, when old enough. When the district schoolhouse was built, he eagerly sought to acquire all the education within his reach. But working on the farm in the summer time, and attending school in the winter, made progress rather slow for one who had an ambition to be a schoolteacher. He attended the Findlay high school until he was permitted to teach school. After a number of terms in this occupation, he had saved money enough to purchase a hardware store in Dunkirk, Ohio. He became a leader in his line of trade, and did well until his health failed him.

In 1866 he was united in marriage to Elizabeth J. Rodabaugh and to them four children were born.

His childhood was marked with deep religious impressions. He often said, before his teens were reached, "When I am a man I am going to be a preacher." When nineteen years old, he, with other members of the family, attended a love feast in Allen County, Ohio. At the closing service, being deeply wrought upon, he arose, confessing Christ, and asked for baptism before his return home that day. He had an inward feeling that some day he would be called to the ministry, and sought to prepare himself beforehand. After his call, he became an effectual worker for the Master, and answered many calls for preaching. He was very successful as an evangelist. He was a leader in General Conference year by year, a strong advocate of missions, and a frequent contributor to the church publications. His name appeared in the Brethren at Work as a member of the Tract Association, organized those days for distribution of tracts and pamphlets. When the missionary plan of 1880 was adopted by

Samuel D. Royer
A. W. Vaniman
Mrs. Harvey F. Shirk
Adam Minnich
Mrs. Alice Vaniman
W. B. Stover
D. S. Filbrun
W. W. Barnhart
Mrs. W. B. Stover

Annual Meeting, he was a member of the committee appointed and by it made Secretary, which place he filled during the four years of its existence. He was also a staunch advocate of temperance, and in different places gave lectures on that subject.

His health failed him in the prime of life, the illness being lingering but fatal. On his dying bed he said to his mother, "I am glad that I am prepared to die." He passed to the better land on October 15, 1886.

J. HOMER BRIGHT

Missionary to China, 1911

To John Calvin and Elizabeth (Heistand) Bright, earnest members of the Church of the Brethren, living near Dayton, Ohio, there was born on September 28, 1880, a son whom they called J. Homer, the first of four sons and four daughters. A pious home with proper impressions constantly bearing upon him, a goodly community with splendid influences, a country school with good teachings,—these were the surroundings in the midst of which J. Homer came to his manhood. His desire to have a better education took him to Juniata College, Huntingdon, Pennsylvania, in 1895; the next year he taught; then returned to Juniata and completed the Teacher's Course in 1899. He then engaged in teaching for a number of years.

Homer was united in marriage in May, 1904, to Minnie, youngest daughter of John Flory, of Union, Ohio. To them have been born three children.

From childhood Homer was responsive to the religious influences about him. He recalls when, in 1886, the Sunday-school was first started in the Wolf Creek congregation of Southern Ohio. At first the school had no class adapted to one as young as he, but he attended at any rate. At fourteen, when Lewis W. Teeter was holding a series of meetings in the home congregation, Homer

confessed Christ and united with the Church of the Brethren by baptism administered by George Erbaugh. This opened new fields for service into which he went, and the Sunday-school, in various capacities, at once received the benefit of his labors. On August 27, 1901, the same congregation called him to the ministry. Later, in 1905, in the Salem congregation, he was advanced to the second degree. Through the influence of his wife, as well as the longing within himself, he determined to have a better knowledge of the Bible. He attended Bethany Bible School, Chicago, and was a member of the first class completing the three years' course, in the year 1911. During this training he and his wife saw the need of the world and answered the call to China. Before sailing, on September 15, 1911, he was ordained to the bishopric through the laying on of hands by I. Bennett Trout and J. H. Moore. He and his family are located at Liao Chou in the Shansi Province, doing good work for the Master.

MRS. J. HOMER BRIGHT, NEE MINNIE FLORY

Missionary to China, 1911

John and Millie Flory are well-to-do farmers, living near Union, Ohio. Theirs has been a Christian home and blessed by the Father. Among these blessings are four sons and five daughters, of whom the youngest is Minnie, born on December 21, 1880. She grew to womanhood on the farm; enjoyed its refreshing and healthful exercise; attended the country school, and eagerly acquired such training as was within her reach. One year was spent in high school, and the school year of 1899 and a part of 1900, at Manchester College, North Manchester, Ind., were especially devoted to Bible study. This made up the total of her school-days,—all too short for her. Later she finished, by correspondence, two courses in Bible study,—one under E. S. Young, of Canton, Ohio, and one under C. I. Scofield, of New York.

May, 1904, she united her life with J. Homer Bright, and has ably seconded his efforts ever since. To them have been born three daughters.

Her early impressions of a religious life could not have been better. At the age of fourteen, she confessed Christ during a series of meetings held in the Salem congregation by I. Bennett Trout, and was baptized by him. As opportunity came, she became a willing and effectual worker in Sunday-school and church, wherever called upon to serve. In 1902 she engaged in mission work in Sidney, Ohio, and rejoiced in that effort. In 1903 she spent some time in similar duty in Chicago. Though to many it may seem difficult to go into heathen lands with little children, to Minnie it was a joy to serve the Lord in that far-away land, and she trusts her all to him whom she serves. She is with her husband at Liao Chou, Shansi, China.

CHARLES H. BRUBAKER

Missionary to India, 1906 to 1910

John Brubaker was born near Salem, Virginia; his wife, Mary Neff, in Franklin County, the same State. Both came from families marked for their devotion to their Lord. To them were given eleven children, the tenth being Charles H., born on August 25, 1873, while the family was living near Virden, Illinois. Charles' school-days at Virden, Illinois, were uneventful. He was timid, but fully applied himself and made commendable progress. As he approached manhood, he determined to be a schoolteacher, and, better to prepare himself, he attended Illinois State Normal. In 1896 he went to California, taught two years at Santa Barbara, and then entered the State University at Berkeley, California, from which institution he graduated in 1906. He spent some time in business, and finally gave up all his ambitions to serve the Lord in heathen lands.

September 4, 1907, he was united in marriage to Ella, daughter of John R. Miller, of Nappanee, Indiana, who went to India on the same boat he did. The wedding was at Vada, India. To them the Lord gave two daughters.

The piety of Charles' home is reflected in the fact that all the eleven children accepted Christ, and a number of them are serving the church in some official capacity. Charles accepted Christ when thirteen years old, and was received into membership in the Pleasant Hill congregation. As he grew older, he served at different times in every capacity in the Sunday-school, and was faithful therein. While at school, though not forward, he was gently persistent in working among the young people for the Lord. In 1899 the Los Angeles congregation, of Southern California, called him to the ministry.

In 1906 he responded to the call for workers in India and entered upon his work that same year. After acquiring the language, he was located at Vada and was making good progress,—getting next to the people and holding their confidence. In September, 1910, he had a stubborn fever; early in October he and his wife concluded to go to Landour, in the foothills of the Himalayas, about nine hundred miles from his station. I. S. Long and wife went with them. Little fears were entertained until, when it was too late, it was discovered that he had enteric fever in a virulent form. Tender care and medical attention availed not. He was anointed and grew better, only to relapse and pass away on October 20, 1910. His body lies at rest with many missionaries of other organizations, who have passed over from India to the better world. Charles was the first of the workers for the Church of the Brethren to go from a foreign field to the blessed rest beyond.

MRS. CHAS. H. BRUBAKER, NEE ELLA MILLER

Missionary to India, 1906 to 1911

John R. and Rachel Miller have long lived on the farm a few miles north of Nappanee, Indiana, where they have reared their family of six sons and two daughters. Ella, their fourth child, was always sunny and cheerful in the home. She was not crowded in school and yet, in order to secure the education she desired, spent four years at Manchester College, North Manchester, Indiana, working on literary, Biblical and musical courses. She taught music for several years, then took up further school work at Mt. Morris College, Mt. Morris, Illinois. During this period of life she completed a course in Literature, the Bible and Music.

On September 4, 1904, she was united in marriage to Charles H. Brubaker, at Vada, India. To them have been given two daughters.

In early life Ella confessed Christ while attending a series of meetings in the Union Center congregation of Northern Indiana, conducted by Bro. I. D. Parker, in December, 1893, and by him was baptized. She was active in church work, giving her energies, for a time, to the cause in Dayton, Ohio, South Bend, Indiana, and the South Side mission in Chicago. It was while at Mt. Morris that she answered the call to India. When her husband sickened and died, on October 20, 1910, she endured the bereavement with remarkable fortitude, and only returned home for health considerations. Since home, she lived with her parents and spent some time in Chicago, at Bethany Bible School.

DANIEL E. BRUBAKER

Member of General Mission Board, 1880-1884

Joseph Brubaker, a man of German lineage, and his wife, Catherine, daughter of Samuel Harshbarger, also of German descent, united with the Church of the Brethren in Roanoke County, Virginia, where they were then

living. Joseph was called to the deacon's office and served the church well and long. About 1836 the family moved to Washington County, Tennessee, where, on March 26, 1841, Daniel, their ninth child of a family of five sons and seven daughters, was born. The opportunities for common school education were not very good, and this, with the need of his labors to help in making a living for the family, kept him from some of the schooling he might otherwise have had. He had a thirst for knowledge, however, and read and studied at home, so that it can be justly said of him that he learned more at home than in school. His father moved to Story County, Iowa. Later Daniel moved to Ogle County, Illinois. Reared on the farm, he stayed by it until age compelled him to retire. He now resides in Mount Morris, Illinois.

On May 3, 1860, he was united in marriage to Mary, daughter of Henry and Harriet Funk. To them were born three sons and three daughters. His wife died October 4, 1906. October 28, 1908, he was united in marriage to Sister Mary Barnhizer.

In Story County, Iowa, Daniel confessed Christ, and was baptized by Henry Flora in the summer of 1858, thus uniting with the Church of the Brethren. Soon after he moved to the Pine Creek congregation, of Northern Illinois, where, in 1865, he was called to the deacon's office. In 1866 he was elected to the ministry, in 1872 advanced to the second degree, and in the fall of 1876, in the Indian Creek congregation, Iowa, ordained to the bishopric by Bishops George Baker and John Murry.

Brother Brubaker was a worker in whom the church had confidence. He had the oversight of a number of congregations, served as an officer of his District Meeting twice, and represented his District on the Standing Committee once. In 1880 he was appointed a member of the Domestic and Foreign Mission Board,—the first organization by Annual Meeting,—and served until the new organization in 1884. By this new Board he was sent to Washington and Idaho, in 1887, on a mission tour, and in 1891 and '92 was sent on similar work into Canada.

ORA G. BRUBAKER, M. D.

Missionary to China, 1913

George Brubaker was born in Preble County, Ohio. He located in Howard County, Indiana, about 1847, when that country was still a wilderness. On June 3, 1860, he was united in marriage to Mary, daughter of Hiel Hamilton, of Carroll County, Indiana. This was his second marriage. Shortly afterwards both united with the Church of the Brethren, and they have served the Howard County congregation, in the office of deacon, to which they were soon called, long and well. To them were born three sons and two daughters. Ora G., born on May 11, 1875, on a farm about eleven miles from a railroad, in Howard County, where the family still resides, is their youngest child. He enjoyed the pious influence of his godly parents. When old enough, he attended school at the country cross roads school until seventeen years of age, after which he spent one year in the New London High School, an institution conducted by the Friends. In the fall of 1894 he entered Mt. Morris College, Mt. Morris, Illinois, and completed the Classical and Latin Scientific Courses with the class of 1899. He turned his attention to school-teaching till 1902, at which time he entered Rush Medical College, of Chicago. From this institution he graduated in 1906, did one year of dispensary work and located in Mt. Morris, Illinois. In 1909 he changed his location to Burlington, Indiana, where he has built up a lucrative town and country practice in the community where he was raised, and where his relatives live. It is this, in part, that he gives up for service in China.

He was united in marriage on September 4, 1900, to Alice Mae, daughter of Joseph Stitzel, of Lanark, Illinois. Three children were given them. The wife unexpectedly passed to the better land on March 17, 1904. The grandmother is caring for the two living children. On July 26, 1905, he was married to Cora Mae, daughter of George W. Cripe, and by this union two children have been born. These accompany the parents to China.

Not until Ora was twelve years old, did he begin to attend Sunday-school; but he has been active ever since. While at Mt. Morris, Illinois, Ora confessed Christ during a series of meetings, conducted by I. Bennett Trout, in 1894, and with four others united with the Church of the Brethren by baptism administered by Galen B. Royer. Since that date he has been an active Sunday-school worker, most of the time being either teacher or superintendent. He has served on a number of local committees in general church work, relating to the union Christian Workers' movement. He hopes to make China his home and to serve the Lord by healing both body and soul in that great and needy field.

MRS. ORA G. BRUBAKER, NEE CORA CRIPE

Missionary to China, 1913

George W. Cripe was born in Stark County, Ohio, on May 23, 1833. His parents died before he grew to manhood. Barbara Shively, who became his wife on Christmas Day, 1852, was a fine young woman. Her father was dead, and she was working out by the week for a living. Both were poor, married early, confessed Christ later in life, sacrificed much for the Master, and left a goodly heritage to their children who survive them. God gave them "a full quiver,"—four sons and eight daughters. Cora, being the youngest, was born March 19, 1877, at the farm nine miles east of La Fayette, Indiana.

When Cora was eight years old, the family located in Cerro Gordo, Illinois. She entered public school, studied diligently, and in the spring of 1893, when sixteen years old, graduated from the high school. She had intended to be a schoolteacher, but, attracted by the work Sister Alice J. Boone was doing in Chicago, she spent nine weeks of the winter of 1893 in missions there. This changed the plan of her life entirely and from now on her activities were directly for the Lord.

In the mission rooms of Chicago, made precious by living, prayer, and struggling for others, she was united in marriage to Dr. O. G. Brubaker. God has given them one son and one daughter.

Her early impressions of religious duty go back to her infancy. Before she was born, her father organized the first Sunday-school in the Fairview congregation of Indiana. She knew nothing in her childhood but to be packed into a wagon and hauled off to Sunday-school, and she delighted to go, too. At twelve, while attending a series of meetings in Cerro Gordo, Illinois, conducted by C. W. Teeter, of Ohio, she confessed Christ and, with an older sister and several others, was baptized one wintry day by D. B. Troxel. A new life, indeed, was now begun. Her interest in Sunday-school deepened. She delighted to listen to the aged brethren who came to visit in the home, to talk about the church with her father. After spending a short time in the Chicago mission, she arranged to return to that work, and spend ten years in the service there. After those arduous labors, the rest in the quiet of a home of her own, after marriage, was so sweet that the call to the foreign field, at that time, was not heeded. But she was not at ease and last winter, when the Lord called loudly, through the death of Brother Heckman, of China, she answered by joining her husband in offering themselves to China. She enters her chosen field with a large home experience behind her, to do her best for her Master there.

IDA BUCKINGHAM

Missionary to Sweden, 1913

In Macon County, Illinois, near the village of Oakley, have been living, on the same farm since their marriage, David and Susie (Wagoner) Buckingham. Early in life both united with the Church of the Brethren and Brother David has been, for many years, a faithful and active

deacon. Into their home on August 7, 1886, was born a daughter whom they named Ida,—the fourth in a family of five daughters. Ida has grown up in the religious atmosphere of her home, and amidst its healthy physical surroundings. She attended common schools until 1904, when she entered Mt. Morris College for one year, and then completed the Academic Course in the year 1907-1908. She taught common school three years in Macon County, Illinois, and, entering Bethany Bible School, in 1910, graduated from the three years' Bible Course prescribed there.

In the fall of 1900, while Bro. A. G. Crosswhite was conducting a series of meetings in the Oakley congregation, Ida confessed Christ and through baptism by Brother Crosswhite united with the Church of the Brethren. She soon became a Sunday-school teacher, and has been active along religious lines ever since.

She expects to sail sometime during the fall of 1913, to Sweden, where she will assist Brother and Sister Graybill in their work.

A. RAYMOND COTTRELL, M. D.

Missionary to India, 1913

Eli M. Cottrell, born in Darke County, Ohio, later located on a farm near Pyrmont, Indiana. Here he met and married Catherine Wagoner Blickenstaff. Both are of "Pennsylvania Dutch" stock, members of the Church of the Brethren, and pious people who sought to do the will of the Lord. To them was born on March 21, 1884, a son whom they called Asher Raymond. He is the fourth child in a family of four sons and one daughter. Raymond attended school in Pyrmont, Indiana, until through the fourth grade. His father having moved to North Manchester in 1895, Raymond had better school facilities offered him, and he made use of them eagerly. In a creditable manner he completed the grades, then the

North Manchester high school in 1903. He entered the employ of the Brethren Publishing House, working in the business and proofreading departments from November, 1904, to September, 1907. He spent the school year of 1907 and '08 in Bethany Bible School of Chicago; then two years in the American Medical Missionary College at Battle Creek, Michigan; two years more in the College of Medicine, University of Illinois, where, in June, 1912, he received the degree of M. D. While he had some flattering offers to remain in America Raymond declined them all, in order to prepare himself for the mission field. He accepted a position in the Deaconess Hospital, Spokane, Washington, as an interne, being house physician there during 1912-13.

On August 8, 1906, he was united in marriage to Laura Murphy, and together they have been pushing through college.

The spiritual impress of the home, along with the sanctuary to which place the parents took their children regularly, made a lasting impression upon Raymond. At the tender age of eleven, while Isaac Frantz was holding a series of meetings at Pyrmont, Indiana, in the spring of 1895, Raymond confessed Christ and united with the Church of the Brethren. He served as teacher and officer in the Sunday-schools where he lived; he was president of the Christian Workers' Society in Elgin, Illinois, one term. He was president of the College Student Volunteer Band at the University of Illinois for one year. For a number of years he has observed the "tithe holy unto the Lord." He rendered it to him cheerfully, and has found many rich blessings by doing so.

Thus equipped, Raymond is ready to sail to India in the fall of 1913, to render such service as his skilled hand may be able to give to the many needy ones in that sin-darkened land.

MRS. A. RAYMOND COTTRELL, M. D., NEE LAURA M. MURPHY

Missionary to India, 1913

In Greenville, Ohio, on October 1, 1881, a daughter, afterwards called Laura, was born into the home of A. J. and Mary (Coates) Murphy. The father was a paper hanger by trade, and the mother a nurse. Laura is the oldest child in the family and has two brothers. When six years old, the father died, leaving the mother in limited circumstances to provide for her children. Laura attended public school in Greenville and graduated from the high school in 1899. She attended one normal term at Manchester College, North Manchester, Indiana; then taught country school four years in Darke County, Ohio. In September, 1904, she entered the employ of the Brethen Publishing House, reading proof for two and one-half years. She was an assistant in the Sunday-school department for six months. During 1907-08 she attended Bethany Bible School and the following fall began her medical training as follows: American Medical Missionary College, Battle Creek, Michigan, two years; College of Medicine, University of Illinois, Chicago, two years, graduating June 4, 1912, with the degree of M. D. She was, for three months, on the medical staff at Battle Creek Sanitarium, Michigan; eight months house physician at the Deaconess Hospital, Spokane, Washington.

On August 8, 1906, Laura was united in marriage to A. Raymond Cottrell, and has sought to second his labors faithfully ever since.

In Greenville, Ohio, Laura confessed Christ and was baptized on February 2, 1896, by Levi H. Eby. This intensified her religious purposes greatly, and she became an effectual worker in the Sunday-school and Christian Workers' Meetings. Though busy in her school work, she was ever ready to do for others what her hands could do, and looks forward with bright hopes of being used

by the Lord in helping to relieve the suffering, and point the sufferers to her Lord and Master, after she reaches India in the fall of 1913.

WINNIE CRIPE

Missionary to China, 1911

On a farm near North Liberty, St. Joseph County, Indiana, on September 13, 1884, Winnie, the fourth child in a family of three sons and three daughters, was born. Her father, Jonathan Cripe, was an able bishop in the Church of the Brethren; her mother, Mary Ellen, was a daughter of David Rupel, another bishop in the District. Before Winnie was four years old, her mother died. Afterwards Ella Buzzard took up the duties of the home and became a good Christian mother to the family of children. Winnie had the advantages of a good public school education, and finished the eighth grade in 1900. Conditions in the home were such, however, that she could not go away to school until after the death of her father, in 1907. She came to Bethany Bible School, in Chicago, in 1908, craving to know more of God and his Word, and delighting in the privileges she found there.

While a series of meetings, conducted by D. H. Weaver, was in progress in the Pine Creek congregation, Winnie confessed Christ and united with the Church of the Brethren, baptism being administered by Brother Weaver April 24, 1895. When fifteen, she began to teach a Sunday-school and either this or superintending the primary department of a Sunday-school has been her lot and pleasure ever since. She especially delighted in teaching the Chinese in the Sunday-school, conducted in connection with the Bethany Bible School work. Since in China she is located at Liao Chou, Shansi Province, and is engaged in visiting homes, helping in opium refuge work, teaching music in the Boys' School, and doing such other duties as come within her reach.

FRANKLIN H. CRUMPACKER

Missionary to China, 1906

The Crumpackers are of Pennsylvania Dutch stock, moved to Missouri, and settled within the bounds of the Mineral Creek congregation, and here on May 13, 1876, was born Franklin Henry, the sixth child in a family of eight sons. In childhood Frank was not rugged and so life on the farm was much in his favor. In the country school he was an average student; on the playground he was active and delighted. As he approached manhood, a keen desire for knowledge possessed him, and in 1895 he entered the Normal College at Fort Scott, Kansas, and continued three winters. Then, teaching school till 1900, he entered McPherson College and in the next six years completed the Normal and English Bible Courses, and received the degree of A. B. in the class of 1906.

He chose Anna L. Newland as his life companion, and they were united in marriage on September 29, 1905. She has been a true helpmeet to him in his work for the Lord. To them has been born one son.

Religious truth was carefully taught Frank and his brothers in rather a unique way. The father was a member of the Old Order Brethren. It was his habit to gather his sons about him, at the proper time, and propound and discuss with them different religious problems. In this way the father taught his sons Bible knowledge, and implanted such devotion to the Word of God that, in afteryears, five of the eight sons were called to the ministry. When nineteen, Frank confessed Christ and united with the Church of the Brethren in the Mineral Creek congregation, Missouri, Brother Click administering baptism. While engaged in business in Redfield, Kansas, he was using all his spare time with C. S. Garber in church work, and the Paint Creek congregation, recognizing his ability, called him to the ministry in 1898. Four years later McPherson congregation advanced him to the second degree, and in September, 1907, he was ordained to the bishopric.

During his college days Frank became interested in missions. He addressed audiences in many churches in the West on the subject. His chosen field was China, and the Conference of 1906 accepted him as a missionary to that field. He was not permitted to sail till 1908. In the meantime he was out holding evangelistic meetings, winning souls for Christ, and developing missionary sentiment for China.

After acquiring the language in China, he settled down to open the first mission of the Church of the Brethren at Ping Ting Chou, in the Shansi Province. Here he has labored for five years, part of the time the only white man at the station. During the revolution he was compelled to go to the coast for safety, but long before the authorities thought it safe to return to the interior, he was back at the station, looking after the work. During 1913, along with his regular duties, he superintended the erection of a $5,000 building for a boys' Orphanage School. He hopes great things for China, is untiring in his efforts, and the Lord is blessing his labors.

MRS. FRANKLIN H. CRUMPACKER, NEE ANNA NEWLAND

Missionary to China, 1908

Joseph D. Newland was reared on a farm near Stanford, Kentucky. When a young man he came to Marion County, Kansas. Here he met Emma Thomas, a young woman from Lee County, Illinois, who became his wife on January 13, 1880. To them were given four sons and three daughters, Anna, the second, being born on September 29, 1882. Anna started to school when five years old and enjoyed its atmosphere, for she always had a keen desire for an education. At seven the family moved to Wichita, Kansas, where educational advantages were better. Five years later they located at Carlisle, Arkansas, and the next year at Conway Springs, Kansas. Here she had

her best opportunities for an education. Her parents, though in limited circumstances, kept Anna in school until seventeen years old. Then she began to teach and make her own way. She pressed on until, in 1901, she entered McPherson College and graduated with the class of 1906, having completed the English Bible and one of the Collegiate Courses. These were not easy days for her. She worked in the kitchen, taught classes, was matron, and during vacations canvassed for stereoscopic views, in order to make money to go through school.

On September 29, 1905, she was united in marriage to Franklin H. Crumpacker and to them has been given one son.

Anna's mother confessed Christ at twelve, was a Sunday-school worker and sought to instill proper principles into her children. Anna had the privilege of a union Sunday-school when young. At eleven she longed to confess Christ but did not know how, and was too timid to reveal her desires. While the family was living in Carlisle, Arkansas, D. L. Forney conducted a series of meetings, and it was then that Anna made the good confession, and united with the Church of the Brethren, C. E. Delp baptizing her in October, 1895. Brother Forney loaned her books of the Missionary Reading Circle, and these stirred her spiritual self to desire to be a missionary. While in school, she conducted mission study classes, taught a Bible class, was active in the Volunteer Band and ever ready to help the work of the Lord.

As special preparation for China she spent some time in dispensary work in Chicago. She is, with her husband, at Ping Ting Chou, Shansi Province, being a splendid helper in the mission, and an undaunted support to her husband's labors.

Eliza B. Miller
Adam Ebey
Mrs. G. J. Fercken

D. L. Forney
Mrs. Adam Ebey
S. N. McCann

Mrs. D. L. Forney
G. J. Fercken
Mrs. S. N. McCann

HENRY C. EARLY

Member General Mission Board, 1901

To Noah Early, of splendid German descent, and Sarah Kidd Early, his wife, of equally good English descent, was born on May 11, 1855, in Augusta County, Virginia, Henry C., their oldest child of a family of four sons and five daughters. Reared on the farm, he has chosen to remain by the farm and enjoy its free and healthful life. This, however, did not keep him from mind development and heart culture. In the home his godly father and mother exerted a great influence over his young mind and heart, and laid the foundation for usefulness. This was well supplemented by training in the public school, and two terms in the Shenandoah Valley Normal School, at Bridgewater, Virginia. He engaged in teaching public school between the years 1874 and '83, teaching his first term in the Limestone schoolhouse, near Mt. Sidney, Augusta County, Virginia. While he retired from the work of the farm in 1901, his interests, financially, have still been there since.

On May 25, 1876, he was married to Mary A. Showalter, and by this union God blessed them with one son and five daughters.

The more interesting phase of his life is his religious activities. When twenty-one years old, he united with the Church of the Brethren, A. D. Garber baptizing him on December 12, 1876. The strength of his young manhood was thrown into his new-found joy in Christ Jesus. He at once became active in Sunday-school,—the only practical avenue open to him at the time. Here, between 1877 and '85, he was either teacher or superintendent, and his work soon revealed the promise of a useful man for the church. Hence it was that, on October 6, 1880, the Barren Ridge congregation called him to the ministry, and in 1883 advanced him to the second degree. The Mill Creek congregation ordained him to the bishopric in August, 1898. Soon after being placed in the second degree,

he became active as an evangelist, in which field he still delights to labor as opportunity permits. He was the chosen bishop of the Mill Creek congregation between 1902 and 1912, and won the love and esteem of the congregation by his thoughtful, energetic manner of directing affairs. In 1912, seeking a larger field of service, with opportunities of investigation and endeavor that a congregation in the country does not offer, he took up pastoral work in the Washington, D. C., congregation, but after some time had to withdraw because of some difficulty with his eyes.

He has been a useful man to the church in larger circles. Frequently has he served as Moderator of his District Meeting. He has been a member of the Standing Committee seven times, and its chosen Moderator four times. In these capacities his service has been most acceptable. When the General Educational Board was created, in 1908, he was made one of its members, and by that body elected as its Chairman. In this capacity he has since served, and has been the moving spirit of the good work accomplished there. He was Chairman of the "Dress Committee," appointed in 1910, and framed the paper that, with some changes by the Committee, was adopted at St. Joseph, Missouri, Conference in 1911, and since then has been the helpful rule of the church on a question that was giving her deep concern. In 1912 he became a member of an important committee to which is committed "the whole ministerial question, including election, qualification, instruction, distribution and management." In 1903 he became corresponding editor of the Gospel Messenger by appointment of the General Mission Board, and his strong editorials on live subjects have attracted attention of the readers.

The Conference of 1901 appointed Bro. Early a member of the General Mission Board, in which position he has labored since. He has been its Vice-president for a number of years. He enjoys the confidence of the Board, as is seen in the fact that three times, the last in 1913, the

Board recommended his name to the Conference, and that the latter approved his appointment to visit the foreign fields.

ADAM EBEY

Missionary to India, 1900

Cornelius and Susan Huff Ebey were both born in Ohio, and while young moved to Noble County, Indiana. Later they were married and located on a farm near Wawaka, Indiana, which has since been the home for the family. To them were born eight sons and six daughters. Adam, the fifth child, gladdened the home of his parents on August 12, 1866, after the four older children had died. As soon as Adam was old enough, he helped his mother to take care of her family of children and since his father's death, in 1890, has been looked upon somewhat as a father by all his brothers and sisters. Country school education and then two years at Mt. Morris College, Mt. Morris, Illinois, made up his training till 1890. He then settled at home, to help his mother. He taught for several winters until, in 1896, entering Manchester College, North Manchester, Indiana, he completed the Bible Course in 1899.

On September 5, 1900, he was united in marriage with Alice King. To them have been born, in India, three sons and four daughters, five of whom have gone to be with the angels in glory.

Adam's home environment was of the best. The family entertained many of the visiting brethren at their home and Adam enjoyed this influence. Early he confessed Christ, and in time was called to the ministry in the Springfield congregation. He was ordained to the bishopric in India by the laying on of hands by W. B. Stover and S. N. McCann. In the fall of 1900 he sailed to India, where he has labored faithfully. At his station, Dahanu, he is conducting an extensive medical work.

During the year 1912 he had 9,718 new cases for treatment. Nearly 4,000 of these came back the second and third time. About half of them were visited in their homes also. But Adam did not go out as a medical missionary! Besides, he is directing colporteurs, Bible women and has general supervision of five schools in educational work, the total enrollment of these being 220. They spent one year home on furlough, in 1908, and were happy to return to their fields of labor.

MRS. ADAM EBEY, NEE ALICE KING

Missionary to India in 1900

Daniel J. and Mary Grisso King were reared in Ohio, came to Indiana as young people, married, and were living near Laketon, Indiana, when, on November 11, 1871, Alice, their second child, was born. Their family of children consisted of one son and three daughters. At twelve, the family moved upon a small tract of land near North Manchester, Indiana, where the father engaged in trucking and day's labor to make a living. Alice made good use of the common school within her easy reach; spent two years in the North Manchester high school, then taught two winters, and spent the spring terms at Mt. Morris College, Mt. Morris, Illinois. In 1903 she completed one of the Academic Courses at Mt. Morris College, taught a year, returned and spent one year in the Bible Department. With the opening of Manchester College, in 1895, she entered and completed her Bible Course in the spring of 1897, was assistant teacher in the Bible Department for two years, and then spent one year on Bible study in the University of Chicago. While at North Manchester, for two years, she did practically all the editorial work of the Bible Student.

On September 5, 1900, she was united in marriage to Adam Ebey, and the following month they sailed for India. In that land three sons and four daughters have

been born to them and five have passed to the better land.

Alice received strong spiritual impulses from her parents, who were faithful members of the Church of the Brethren. At fourteen she confessed Christ as her Savior and united with the church. Two years later, when a Sunday-school was organized, she became a teacher, and served as teacher or superintendent when at home until she went abroad.

In India she has labored faithfully with her husband at the station, Dahanu. Their work, along medical and dispensary lines, is large. She is able to do some visiting, conducts a weekly Bible class for women, and rejoices to serve the Lord in India as she is thus permitted to do.

ANNA EBY

Missionary to India, 1912

In the pleasant farm home of Josiah and Emma (Landis) Eby, there were born on September 16, 1886, Anna and Robert S.,—twins. Robert died when six years old; later another daughter came to gladden the home. The father, a faithful bishop, was a successful schoolteacher for nineteen years and then confined himself entirely to farming. Anna inherited a desire for an education, and desired to be a teacher. She completed the country public school with credit; also the four years' high school in Dayton, Ohio, with the class of 1904. Then she spent one year at Manchester College, North Manchester, Indiana. Returning to her home she taught the home school for three years. In 1908 she entered Bethany Bible School, Chicago, and with the class of 1912 completed the Bible Teachers' and Mission Training Courses.

She responded fully to the pious atmosphere, created in the home by her parents and a dear aged grandmother. On September 3, 1899, she publicly confessed Christ through baptism, administered by J. W. Beeghly, and thus united with the Bear Creek congregation of the

Church of the Brethren. Her young life had its severe trials. As a member of the church she was faithful, while attending the Dayton high school,—perhaps the hardest test that comes to a young sister to endure. Her Christian experience at Manchester College and Bethany Bible School was an overflowing joy. Her practical work in primary Sunday-school, in home Bible classes, Jewish work and Chinese Sunday-school was good. She was leader of the Volunteer Band, and ever ready to do what her consecrated hands could perform. During her last four years in school she had China in mind, but when the Board called her to India, she responded with a smile, and rejoiced in being permitted to go there. For the first year in India her progress in language study has been good, and she is now about ready to enter upon effectual work.

ENOCH EBY

Member of General Mission Board 1880-1885; 1893-1899

Jacob Eby, a farmer living in Juniata County, Pennsylvania, was united in marriage to Susannah Myers March 21, 1820. To them were given five sons and four daughters, of whom Enoch was the fifth child. Enoch's early surroundings, outside the home, were not favorable. He himself stated on one occasion: "There were no Sunday-schools, but plenty of distilleries, with much dancing, swearing and frolicking. I thank God for the strict parental government which alone, with God's help, kept me from moral destruction." He had scant opportunity for education,—even in a country school,—yet, when a young man, he was engaged in teaching country school. With much determination he pressed forward, working on the farm in the summer, and teaching in the winter. In 1855 he moved his little family to Stephenson County, Illinois, and located near Lena, within the bounds of the Waddams Grove congregation. Here he was successful as a farmer,

even though much of his time was given to church work. In 1887 he moved on a farm near Darlow, Kansas, but in 1901 returned to Lena, Illinois, where he spent the remainder of his days.

On November 19, 1847, Enoch was united in marriage to Hettie, a daughter of Joseph Howe. To them were born three sons and five daughters. The mother died on January 28, 1861, and on March 10, 1864, Enoch was married to Anna Gilfillen, who passed away on June 20, 1906.

Enoch's parents were godly people, and gave their children careful religious training, as is seen in the fact that all of them united with the church while young. In 1845, when but seventeen, he united with the Church of the Brethren. In 1851 he was called to the ministry in the Aughwick congregation of Pennsylvania. After he located in Illinois, he was advanced to the second degree, and later, in 1864, ordained to the bishopric. In 1877 he was sent, with Daniel Fry, to establish our mission work in Denmark, thus becoming the pioneer of foreign missions. He was much used of the church on many different and important committees. He was often Moderator of his District Meeting and represented his District on Standing Committee eighteen times. During that service he was either Moderator or Clerk fifteen times.

When the first missionary organization was set on foot in 1880, Brother Eby was a member and its President. When the new plan was approved in 1884 he served one year on the General Board; then dropped out till 1893-99. While on the Board, as its President, he was deeply concerned for the progress of the Gospel and ever ready to go forward.

He rejoiced much in the work of the church till the close of life, which came to him April 29, 1910. News of his death was received while the Board was in session at Elgin, Illinois, and proper resolutions were passed at that meeting. His body is at rest in the Chelsea cemetery, within the bounds of the Waddams Grove congregation, Northern Illinois.

ENOCH H. EBY

Missionary to India, 1904

John Eby, son of Enoch Eby, a leading spirit of the Brotherhood at the close of the last century, was born and raised in Stephenson County, Illinois. He married Anna, daughter of Daniel Price, on February 10, 1876. To them were born four sons and three daughters. Soon after John and Anna were married, they moved to Iowa and here Enoch, their first child, was born on January 15, 1877. When seven years old the family moved to Summerfield, Kansas, and here the lad began his career as a student. He delighted in books, was a close student and at sixteen entered McPherson College. By working his way through school, he completed five courses during the eight following years, graduating with the class of 1904 in his college work.

He was united in marriage to Emma Ada, daughter of Abraham Horner, of Carlisle, Nebraska, on April 12, 1903. To them have been born three sons.

Enoch's parents were deeply concerned about the spiritual welfare of their children. The father's sermons moved the child's heart in early years. In the Morrill congregation, of Kansas, Enoch confessed Christ, and united with the Church of the Brethren in June, 1887, when but ten years old. This step, in time, opened a new field for service and into it he entered with zest. He was a diligent worker in Sunday-school. He delighted in helping in a mission school in McPherson, where he taught a class of boys and thus showed his love for his Master. While at college, he was leader in missions, organized mission study classes, and sought every avenue possible for greater good among the student body. McPherson College called him to the ministry May 16, 1900. He preached his first sermon the next month at Summerfield, Kansas. He spent, while going to school, five summers in canvassing in Kansas, Colorado, Utah, Idaho and Washington.

In 1904 he went as a missionary to India. After acquiring the language, he was located first at Ankleshwer, looking towards opening a mission in Jhagadia in the Raj Pipla state. After considerable work had been done at the latter place, the station was abandoned for the time, and he located at Vali. Here he engaged in village work along with assisting in the care of the station, and had full charge during Brother Lichty's furlough. After three years' service at this station, his furlough home was already past due. When all arrangements were made for sailing, Brother Eby was taken with pneumonia, and his wife and oldest son with smallpox. This delayed their homecoming two months, and caused them to miss the Conference of 1912. During the year on furlough, they have spent the time in Chicago, at Bethany Bible School. His furlough is extended, because his health has not yet been fully regained.

MRS. ENOCH H. EBY, NEE EMMA HORNER

Missionary to India, 1904

To Abram Horner, raised in Somerset County, Pennsylvania, and Annetta Wicks, of Huntingdon County, same State, who were married on January 21, 1869, were given six sons and five daughters, of whom Emma, the fourth child, was born on April 15, 1874, on the farm near Falls City, Nebraska. In 1875 the family moved to Carlisle, the same State. When Emma was four years old, she began going to school. She spent happy days in the school-room, and had an ambition, at fifteen, to become a schoolteacher. At seventeen she attended high school at Beatrice, Nebraska, and lived in the home of J. E. Young. In 1893 she began teaching, and for the next ten years was either teaching or going to school. During this time she spent five years in McPherson College, McPherson, Kansas, where she completed four courses of study, and graduated with the class of 1901.

At McPherson she met Enoch H. Eby and was united in marriage to him on April 12, 1903. To them were born three sons.

Emma's earliest recollections are of going to church in the lumber wagon. Her Sunday-school teachers made deep impressions upon her young mind. When fifteen years old, she confessed Christ and united with the Church of the Brethren in the Bethel congregation on May 12, 1889. This step opened new fields of usefulness and she was old enough to go to work at once. She was active in the Sunday-school as a teacher, and also served as a leader of young people's meetings, the Reading Circle, and kindred church activities.

She gladly joined her husband in his work as a missionary, and labored faithfully in India. During the last year on the field, she suffered much from a hard attack of smallpox. This delayed their homecoming, and caused them to miss the Conference of 1912. She is now waiting the full recovery of her husband's health, so that they may return to their chosen field of labor.

JESSE B. EMMERT

Missionary to India, 1902

About one mile south of Waynesboro, Franklin County, Pennsylvania, lived Joseph F. Emmert, a mechanic and inventor. He and his wife, as well as their ancestors, for several generations, were members of the Church of the Brethren, thus bringing to their children a good and noble heritage. To them Jesse B. was born on October 11, 1873. From his father he inherited the mechanical genius which guided his choice of livelihood. He worked in the Frick shops of Waynesboro, where his father was foreman; later he secured a position in the Altoona (Pa.) car shops where, in six months, he saved two hundred dollars from his earnings.

His early education was received in the public schools.

Then, the opportunity offering itself, he went to Juniata College, at Huntingdon, Pennsylvania, where he finished his academic and college courses, earning his way entirely by applying his mechanical ability during spare hours. He graduated in 1902, just before starting for India.

On December 29, 1895, Jesse united with the Church of the Brethren, while in the Antietam congregation of Pennsylvania. The story of his religious life is the story of his college life, for they are one. He began at once to save others and during the same winter, of his own conversion, led others to Christ. In 1897 he was elected President of the Missionary Society, and in that work his missionary interest was awakened. During the same winter he became a charter member of the College Boys' Christian Band. He was delegate to the Student Volunteen Convention at Cleveland, Ohio, and also to the Student Convention at Northfield, Massachusetts. At these places his missionary enthusiasm was increased. In 1899 he joined the Student Volunteer Band, in which he was an earnest worker. In 1900 he was appointed Sunday-school Secretary for the Middle District of Pennsylvania. In 1901 he was elected to the ministry. When the Middle District of Pennsylvania decided to send out a missionary, Brother Emmert was the choice of the District.

On the field he has done much good work. He has superintended the erection of nearly all the buildings in India, has developed the industrial work to a high point of efficiency, along with doing, as District Sunday-school Secretary, a large amount of work for the Sunday-school. On February 23, 1905, he and Sister Gertrude Rowland were united in marriage. To them have been born three children. Because of the nature of Brother Emmert's work, they have their home at Bulsar. They were home on furlough 1909-1910. Their visit among the churches increased missionary interest, and they returned much refreshed.

MRS. JESSE B. EMMERT, NEE GERTRUDE ROWLAND

Missionary to India, 1904

On a farm near Reids, Washington County, Maryland, on October 10, 1876, Gertrude E. Rowland gladdened the home of her parents, Abram S. and Susan Friedly Rowland, because, preceding her in the home, were five sons. Her young life was marked with the joys common to a good home. She attended the public school until, in 1895, she was induced to enter Juniata College, Huntingdon, Pennsylvania. She applied herself for two years, dropped one year to teach school, and then returned and finished a course the year following. She returned home and entered upon teaching; but after two years she was compelled to quit, because not strong enough to endure the strain.

When eighteen years old, she confessed Christ at Juniata College, and united with the Church of the Brethren, baptism being administered by W. J. Swigart. Her spiritual growth was marked while at Juniata College, and she took hold of religious duties with pleasure. She was leader of the Young Ladies' Christian Band, and superintendent of the home Sunday-school during the summer, and thus made herself useful for her Lord.

During the winter of 1903 she was constrained to offer her life in service on the India field. She was approved by the Conference at Harrisburg, Pennsylvania, but was not permitted to sail that fall on account of her health. After a short rest she came to Chicago and assisted Cora Cripe in the Children's Mission there. This gladdened her heart, and she and her work were long remembered. In the fall of 1904 she sailed for India. At Bulsar, on February 23, 1905, she was united in marriage to Jesse B. Emmert and has been a faithful helper in his active life on the field. To them have been born three children. She enjoyed the furlough home during 1910-11 but was glad to return to her chosen field of labor.

GASTON J. FERCKEN

Missionary to Asia Minor, 1895 to 1899

Missionary to Switzerland and France, 1899 to 1906

William E. Fercken was a Hollander by birth, a merchant by trade, a Vice-consul of the Netherlands in Aleppo, at the time his son, Gaston, was born on June 10, 1855. His wife was a native of Marseilles, France, and a daughter of one of the soldiers who, under Napoleon, fought at Waterloo. When the son was still a child, the Government ordered the father to locate at Beirut, he having been made Consul for the Netherlands in that place. From seven till fourteen Gaston attended the private school of a Lutheran minister who taught him reading, spelling, arithmetic, grammar, history, geography, the Bible and the catechism. He then entered the National College, a native institution, where all the studies were pursued in Arabic. Five years gave him thorough training in the language as well as other studies. Here he also learned the English language. He began work in an insurance and mercantile office, but soon having an opportunity to travel through France, Italy, Tunis, Algeria, Egypt, India and Ceylon, with a wealthy manufacturer as his private interpreter, he quit the office. In the meantime, his parents both having died, he located at Smyrna, where his father was born, and where two of his brothers resided. Here he spent five years in the Austrian College, teaching and pursuing his studies, until he was granted the degrees of B. A. and B. S. Here also he became fluent in speaking the Greek. Up to this time he had made no profession. His mother was a Catholic; his father never identified himself with any organization. Gaston felt called to the ministry and thought he would attend a divinity school, and look into the Word to determine where he could be most at home. The choice of schools was at Geneva, Switzerland, in the Free Reformed church. After two years' study he embraced the

opportunity to come to America, and finish his theological education in the Episcopal College at Middletown, Connecticut. He then entered the ministry of the Episcopal church. At this time he was married to a lady from South Carolina, and to them were born a son and a daughter. He spent ten years on the Pacific Coast, as a missionary for the Episcopal church. In December, 1894, he and his wife, after some correspondence with D. L. Miller and one or two others, came to Mt. Morris, Illinois, and united with the Church of the Brethren. In due time the Mt. Morris church called him to the ministry, the Conference of 1895 approved of him as a missionary to Asia Minor, and in the fall of the same year he and his family located at Smyrna, Asia Minor. Here he labored, preaching the Gospel, and also conducting an orphanage, until, after a careful investigation by D. L. Miller, in 1899, the mission was closed, and Brother Fercken opened a mission at Lancy, near Geneva, Switzerland. After about three years the mission and orphanage were moved to Oyonnax, France, a small village in the eastern part of that Republic. He was home on furlough in 1903 and at the Conference at Bellefontaine represented Switzerland on the Standing Committee.

Brother Fercken was a fluent writer, a great reader, and while in France began to follow the teaching of Swedenborg. In 1903 he published, unknown to the General Mission Board, through the Swedenborgian press, "Twelve Letters to My Son," followed the next year by "Even Thine Altars;" and in still another year by "The Divine Philosophy." With the issue of the last book a few brethren learned of his books and secured them. As soon as he learned this, in 1906, he left his mission in France for parts unknown. After some time it was learned that he was on an island east of Madagascar, in the Indian Ocean. His wife did not accompany him after he left France.

MRS. GASTON J. FERCKEN

Missionary to Asia Minor, 1895 to 1899

Missionary to Switzerland, 1899 to 1902

Sister Fercken was a daughter of a wealthy gentleman in South Carolina. She was attending school in the North, formed the acquaintance of G. J. Fercken and married him. To them were born a son and a daughter. She accompanied her husband through all his labors until after the mission was established in France. She then brought her children to America and at last accounts she was living with relatives in New York City.

DAVID S. FILBRUN

Member of Book and Tract Work, 1890-1894

David S. Filbrun was born near New Carlisle, Miami County, Ohio, on January 18, 1852. His parents were earnest Christian people, the father serving as deacon in the Church of the Brethren for many years. Reared upon the farm, their children had every advantage for a well rounded out development. David is the fourth child in a family of four sons and five daughters. The common schools were good and David applied himself diligently. At eighteen years of age he began to teach public school, and taught twenty-four consecutive years, giving two years, however, exclusively to township supervision. His first school was in Sulphur Grove schoolhouse, nine miles north of Dayton, Ohio.

On December 12, 1872, he was united in marriage to Sarah Ellen Karns, and to them were born one son and four daughters. All are living but one daughter, and all have confessed Christ.

When twenty-three years old, Brother Filbrun confessed Christ and united with the Church of the Brethren in the Hickory Grove congregation, Southern Ohio, Jo-

seph Arnold administering the rite of baptism. In 1880 he was called to the deacon's office by this congregation, and served till June 10, 1883, when he was elected to the ministry. He preached his first sermon on October 20, in the West Charleston house, using for his text 1 Cor. 3: 11. In 1887 he was advanced to the second degree, and on October 25, 1900, ordained to the bishopric by the laying on of hands, Jesse Stutsman and Daniel C. Hendrickson officiating. In Sunday-school lines he has been, and is, an enthusiastic worker. He was active in evangelistic work. In 1900 he went to Utah under the direction of the General Mission Board and endeavored to establish a mission near Brigham City, sixty miles north of Salt Lake City. He spent two years; but the time being inopportune, the mission was closed, and he returned to Ohio. He was pastor of the First Church of the Brethren in Chicago from June, 1906, to August, 1908. Then he went to West Dayton, Ohio, for four years, and is now in charge of a mission church at Circleville, Ohio. He served from 1890 to 1894 as a member of the Book and Tract Work, and from 1895 to 1905 on the Tract Examining Committee. While he is devoting his time to Circleville, Ohio, his heart is warm for the larger interests of the church in all the world.

DANIEL L. FORNEY

Missionary to India, 1897 to 1904

Edmund Forney comes from Somerset County, Pennsylvania, stock. He was reared on a farm, taught school a few terms, and came west before he was twenty. He finally located in Ogle County, Illinois. Here he met and on April 24, 1862, married Elizabeth, the daughter of Isaac Hershey, who, some years before, came from Washington County, Maryland. To them were given seven sons and two daughters, their second child being Daniel, born on October 1, 1865. He helped his mother in the

Sadie J. Miller
Mary N. Quinter
C. H. Yereman

J. B. Emmert
J. M. Blough
D. J. Lichty

Mrs. J. B. Emmert
Mrs. J. M. Blough
Mrs. D. J. Lichty

home and went to common school until about twelve years old. Then he engaged in hard work on the farm, and had a small part of the winter to attend school each year. At seventeen he was teaching country school. In 1888 he entered Mt. Morris College, Mt. Morris, Illinois, and continued for five years, graduating in the Academic Classical Course in the class of 1893.

On January 1, 1896, at North Manchester, Indiana, he was united in marriage to Anna Shull. To them have been born five daughters.

Daniel's childhood was marked by a very sensitive conscience in doing what was right. He longed to be right with God, long before he confessed Christ, at eleven years old. The occasion was a love feast in the Pine Creek congregation, in October of 1877. M. S. Newcomer administered the rite of baptism. When twenty years old, the Pine Creek congregation called him into the ministry on June 4, 1886. Soon after, he made his first effort to preach, using for his text John 3: 16. It was while at Mt. Morris College, under the deep, spiritual influence felt there, that conviction came into his life to devote himself to forwarding the kingdom of God, rather than to pursue any other course. Missions appealed to him, and after his school work was done, he entered upon practical work in Arkansas, where he spent three years. On September 4, 1897, Palestine, Arkansas, congregation rejoiced in his advancement to the bishopric by the laying on of hands by Henry Brubaker and Frank Bradley. Soon after the General Mission Board invited him to go to India, and on October 27, 1897, he and his family sailed for their new field of labor. Here, after acquiring the language, he located first at Novsari, a native city, and a few years later, after the mission house was completed, at Jalalpor. Continued illness in his family interfered somewhat with aggressive work for him, and yet his earnest, patient labors were greatly appreciated. Finally, in 1904, much to the regret of all, he and his family returned to America.

Brother Forney served on the Standing Committee at the Annual Meeting at Carthage, Missouri, in 1904, and

St. Joseph, Missouri, in 1911. His home is in Reedley, California. Missions have not a more loyal supporter than Brother Forney, whose heart is in India.

MRS. D. L. FORNEY, NEE ANNA SHULL

Missionary to India, 1897 to 1904

To George and Elizabeth (Brubaker) Shull, who lived near Virden, Illinois, were given one son and four daughters, of whom Anna, born January 9, 1871, was fourth. The family was in limited circumstances and the burden seemed very heavy to all when, four years after her birth, Anna's father died. But the mother being strong and courageous, kept the children together and gave them a happy childhood. During the winter Anna attended the Pleasant Hill public school. Thus the years passed until Anna was nearly sixteen, when her mother passed away. Anna found a good home with her uncle, J. H. Brubaker, of Virden, Illinois. Soon after this Anna entered Mt. Morris College, Mt. Morris, Illinois, where she pursued the Teachers' Course and did much Bible study for three years. Later she finished the Bible Course at Manchester College, North Manchester, Indiana. In order to accomplish this, she taught country school, canvassed for books, and did any honorable work that brought the needed funds.

While living at North Manchester, Indiana, on January 1, 1896, she was united in marriage to Daniel L. Forney and to them have been born five daughters.

Anna recalls her mother's fervent prayers at family worship, after her father died, how she was taken to Sunday-school, in Daniel Vaniman's barn, before the church had given her consent to have it in the churchhouse. She accepted Christ in her early years, and after marriage accompanied her husband to the mission field of Arkansas. Here she enjoyed her labors, and endeared herself to the hearts of the people. She trustfully accepted the

call to India, when she could not see the way in going, and the close of 1897 found her on foreign soil, studying a heathen language. In February, 1899, they located at Novsari, a native city without a missionary. When the famine broke out in 1900, they took a number of famine children. The mission house in Jalalpor having been completed, they moved there, remaining at that place until their return to America in 1904. It was with deep regret, considered imperative, for health considerations, that the family should return to America. Though living in a good home in California, yet their hearts long for the India field, and, had it been thought advisable, they would have gladly returned, as late as two years ago.

ISAAC FRANTZ

Member of Book and Tract Work, 1887-1890

Member of General Mission Board, 1895-1897

To Jacob Frantz, a well-to-do farmer of German descent, and Phebe, his wife, a daughter of Abraham Studebaker, there was born, on June 15, 1850, in Clark County, Ohio, near Springfield, a son whom they named Isaac. He was the oldest child in a family of three sons and three daughters. The father and mother confessed Christ early in life, and sought to impart the vital truths of Christianity to their children. Reared on the farm, Isaac always liked the soil well, and has continued near it till, in recent years, he resides in Pleasant Hill, Ohio. His education did not extend beyond the common schools.

On January 4, 1872, he was united in marriage to Elizabeth E., daughter of Joseph B. Miller, living in Dayton, Ohio. To this union were born three sons and three daughters. Death removed his faithful companion, and on December 25, 1893, he was married to Emma K., daughter of Isaac Kulp, of Graters Ford, Pennsylvania. By this union one daughter was born. Sister Emma died of cancer on August 27, 1912.

In the Hickory Grove congregation, of Southern Ohio, Isaac confessed Christ and united with the Church of the Brethren, Isaac Studebaker baptizing him March 18, 1876. He was active in Sunday-school work, and ready to do whatever the church called upon him to do. On March 4, 1880, he was elected to the ministry in the Newton congregation. On the third Sunday following he preached his first sermon from Romans 1: 16. He was ordained to the bishopric by the laying on of hands by Brethren J. K. Brumbaugh and D. C. Hendrickson, on March 1, 1906. He was chosen overseer of the Newton congregation in 1907, which position he still occupies.

As a member of the Book and Tract Work he was most earnest and active in promoting its interests. His addresses at Conference, in behalf of tract distribution and the use of the "Golden Gleams" in the home, are still remembered by many. He completed the unexpired term of S. W. Hoover on the General Mission Board, and was sent by that Board on some important tours of investigation.

He is now giving his entire time to evangelistic work, in which he takes great delight, and has been richly blessed of the Lord.

JAMES R. GISH

Member of General Mission Board, 1885 to 1887

Christian Gish was a farmer and member of the Church of the Brethren, living in Roanoke County, Virginia. He married Elizabeth, daughter of John Houtz, and to them were given two sons and six daughters, Rufus being the sixth child, born on June 4, 1826. He was reared on the farm, knew what hard work was, and enjoyed it. He had few school privileges. In January, 1849, he was united in marriage to Barbara, a daughter of Emanuel Kindig. The fall of the same year the young people migrated by wagon to Woodford County, Illinois, and settled on

Grand Prairie, where the city of Roanoke now stands. Land was cheap in those days, and Rufus first entered and then bought, until he owned a large lot of the most valuable land. In this way he laid the foundation for the large estate he devoted to the advancement of the kingdom and the glory of God.

Rufus' parents were earnest members of the Church of the Brethren and sought to rear their children properly. Some years after his marriage, on June 27, 1852, Rufus and his wife Barbara, Geo. W. Gish and Sarah Jane, his wife, Tobias Kindig and Anna, his wife, and P. A. Moore and Clarinda, his wife,—in all eight,—were baptized by David Martin. These, with Brother Gish's father and mother, and three others, who had migrated to the same colony, formed themselves into a congregation. On October 23, 1852, the little band elected Rufus to the ministry. He took steps to prepare himself properly, and soon showed himself a workman of whom no one needed to be ashamed. On June 26, 1853, he was advanced, and on October 23, 1863, ordained to the bishopric by the laying on of hands by David Martin and Jacob Negley. He and his wife did their best for the spiritual welfare of the church, and soon he was overseer of one of the strongest congregations in Southern Illinois.

Brother Gish loved the highways and byways of life. He and his wife would start out in a private conveyance, make long journeys and preach to the people as opportunity was opened to them. This he enjoyed better than the large gatherings in the well-settled congregations of the Brotherhood. His labors extended through much of the Southwest of the United States. He was appointed on the General Mission Board, but resigned after two years of service, and went to the front again. It was the wisdom of "Aunt Barbara," after her husband's death, to provide for the ministers as they are now being helped through the Gish Publishing Fund, described elsewhere in this volume.

JACOB F. GRAYBILL

Missionary to Sweden, 1911

Near Annville, Lebanon County, Pennsylvania, lived Henry and Barbara Graybill on a farm. The husband made no profession of Christianity and the wife was a devout member of the United Brethren Church. To them were born three sons and one daughter, of whom Jacob F., born on June 10, 1874, was the second child. Jacob's father died when he was four years old, and pious grandparents reared the lad. He received a good public school education, and also attended a private academy. After his marriage he engaged in farming four years, worked in a flouring mill two years, and in the Harrisburg car shops three years.

He was united in marriage to Alice M., daughter of John Hoffer, of Annville, Pennsylvania.

Though not members of the Church of the Brethren, Jacob's grandparents were godly people, who gave the proper spiritual trend to his life. Two years after marriage, while living in Harrisburg, he confessed Christ and united with the Church of the Brethren at Palmyra, Pennsylvania, Jacob Longenecker administering baptism. He at once became active, and a leader in the Palmyra Sunday-school. At thirty he was called to the ministry, and this changed his life purposes. In order better to qualify himself, he entered Elizabethtown College, Elizabethtown, Pennsylvania, and took the Bible Course two years. Then he accepted a pastorate in the Amwell and Union churches of New Jersey, under the Mission Board of Eastern Pennsylvania, and while there attended a Bible Teacher Training School in New York City. In 1909 he accepted a position on the faculty of Hebron Seminary, at Nokesville, Virginia, teaching Bible, English and Mathematics. It was here that he offered his services to the General Mission Board, and in the summer of 1911 went to Malmö, Sweden, in behalf of the church. Since on the field, he has done good work, has had the joy of a number of confessions, and will do much to build up the church in that field.

MRS. JACOB F. GRAYBILL, NEE ALICE HOFFER

Missionary to Sweden, 1911

John and Magdalena (Hostetler) Hoffer, members of the Church of the Brethren, lived on a farm near Annville, Lebanon County, Pennsylvania, when, on September 1, 1874, was born to them their daughter Alice, the youngest child in a family of three sons and seven daughters. Alice received a good country school education and grew to womanhood under the quiet influences of her good home. She was united in marriage to Jacob F. Graybill on November 2, 1895. Two years before this event she confessed Christ in the Spring Creek congregation, and united with the Church of the Brethren through baptism, administered by Jacob Longenecker on Ascension Day, May 25, 1894. She was soon assigned primary teaching in the Sunday-school,—a task she considers a great privilege, and always enjoys. When her husband was called to the ministry, she heartily seconded his desires for better preparation, and during this time herself took Bible studies,—all that her household duties would permit. She is a good helper in her husband's pastoral and other work, in Malmö, Sweden, where they now reside.

CHARLES H. HAWBAKER

Member General Mission Board, 1888-1891

In Franklin County, Pennsylvania, near Upton, lived Peter and Nancy (Maurer) Hawbaker. Both had been reared in the Church of the Brethren faith. On September 21, 1848, Charles, fourth child of a family of seven sons and three daughters, was born. The family lived on the farm in ordinary circumstances in life, and Charles grew to manhood well acquainted with hard work, and having no more education than the common school of that day afforded. In 1878 he moved to Franklin Grove,

Illinois, where he engaged in farming till near the close of his life.

On December 12, 1878, he was married to Mary Lehman Buck. When twenty-one years old, he confessed Christ and united with the Church of the Brethren in the Upton congregation, Franklin County, Pennsylvania. He was active and pushing in all he did, a leader in the Sunday-school, and a faithful servant on the District Mission Board of Northern Illinois and Wisconsin for twenty years. During this time he never missed a meeting of the Board, and served as Secretary for several years.

In 1890 he was elected deacon in the Rock River congregation, in which capacity he labored most acceptably.

In 1888 he was made a member of the General Mission Board, and was a willing worker in that capacity in whatever work was assigned him.

He had been apparently in good health, enjoying life's duties. Suddenly on December 2, 1910, while in company with John Heckman on a mission trip to Rochelle, Illinois, he was called home, and his body rests in the Emmert cemetery, near Nachusa, Illinois.

B. FRANKLIN HECKMAN

Missionary to China, 1911 to 1913

David Heckman, from Indiana, and Elizabeth Miller, of the Shenandoah Valley of Virginia, met in Illinois, and were married September 21, 1871. They settled on a farm near Hammond, Piatt County, Illinois. Here, on September 22, 1882, Benjamin Franklin, the fourth child in a family of five sons and one daughter, was born. The parents soon saw that living so far from the body of members would be against bringing up their children in the Lord, and in 1891, the family moved upon a farm west of Cerro Gordo, in the Oakley congregation. Franklin worked on the farm in the summer, but was busy in the school during the winter. In 1900 he entered Mt. Morris

College, and remained till 1905, during which time he completed academic courses, and did several years' college work. He was principal of the Cerro Gordo high school for two years following.

While at Mt. Morris College, he formed the acquaintance of Minna Mote, and they were married on June 21, 1905. To them were born two daughters.

Franklin's parents were for generations members of the Church of the Brethren, and thoughtfully trained their children in the ways of the Lord. That they succeeded, may be seen in the fact that all have confessed Christ. Four of the sons are ministers, and the fifth is a deacon in the church. While A. G. Crosswhite was holding a series of meetings in the Oakley congregation, Franklin was among those who confessed Christ, and through baptism, administered by M. J. McClure in October, 1898, united with the Church of the Brethren. The Cerro Gordo congregation called him to the ministry on December 31, 1905. He at once became active and effectual in his work. In 1907 he entered Bethany Bible School, Chicago, continued for four years, completed the Bible course there, and did enough other work to have full credit for the degree of A. B. During these four years he spent one summer as pastor in Springfield, Illinois. Other summers he was engaged in conducting Bible Institutes in different parts of the Brotherhood. During the school years he was interested in rescue work in Chicago, as well as Sunday-school and mission work among the Chinese. On September 15, 1911, the Chicago congregation had Brother Heckman ordained to the bishopric through the laying on of hands by I. Bennett Trout and J. H. Moore.

In China Franklin was located at Ping Ting Chou, in the Shansi Province. He had mastered well the language and was becoming of great help in the mission. In January, 1913, smallpox broke out in his family, little Esther coming down first. Soon the father was taken down and in a critical condition. On January 12, 1913, he passed to his reward and when the news was flashed to

the homeland, a Brotherhood stopped and thought, and dropped a tear. His life is the first one of the Church of the Brethren planted in the heathen soil of China, but the results of his labors are not done.

MRS. B. F. HECKMAN, NEE MINNA MOTE

Missionary to China, 1911 to 1913

To Harvey and Hettie (Niswonger) Mote, who lived on their farm, ten miles north of Union City, Indiana, on August 18, 1885, Minna, the sixth child in a family of three sons and three daughters, was born. Her father was of English descent, a veteran of the Civil War on the Union side, and afterwards an earnest and faithful soldier of the Lord Jesus Christ in the ministry till his death in 1909. Minna's childhood on the farm was joyful; her public school days full of diligence. In 1902 she entered Mt. Morris College, to better prepare herself for life's duties, and remained two years. Between 1907 and '11 she took part work at Bethany Bible School, while her husband was pursuing his studies.

On June 21, 1905, she was united in marriage to B. Franklin Heckman and to them were born two daughters.

The religious impress of the home manifested itself early in Minna's life, for when but thirteen, and while Joseph Spitzer was holding a series of meetings in the Pleasant Valley congregation of Ohio, Minna confessed Christ and united with the Church of the Brethren, Brother B. F. Sharp administering the rite of baptism on February 15, 1898.

In China she nobly stood by her husband in all his work,—a true helper in every task upon him. And when he was so unexpectedly called to the better land, she bore up under the sadness with Christian fortitude. She wrote to the Board that her services were at their command, and that her only concern was the proper training of her children. She returned to the homeland in the summer of 1913, where, for a time, she will have a rest.

HERMAN B. HEISEY

Missionary to India, 1912

Both John H. Heisey and his wife, Susan L. Biever, were of German extraction. They lived on a farm in Dauphin County, Pennsylvania, near Middletown, and here, on December 10, 1890, Herman B., the oldest of two sons, was born. When three years old, his mother died; when five, his father also died. An uncle in Lebanon, W. J. Biever, kind and tender, took Herman to raise, and gave him a good home. His public school life was first in Lebanon and, after he had reached his teens, in Johnstown, Pennsylvania. An apt student, he pushed his way rapidly through school, at the latter place working during his vacations in the Steel Works, first as car tracer and then as weighmaster. He also took a course of study in the International Correspondence School. He entered Juniata College, Huntingdon, Pennsylvania, completing the Sacred Literature and Divinity Courses, and then began to enter active work for his Master.

On May 28, 1912, he was united in marriage to Grace Nedrow, whom he met at Juniata College.

The spiritual influences of his foster home were good. His uncle was a Lutheran, and his grandmother, Sarah A. Biever, of Palmyra, Pennsylvania, a member of the Church of the Brethren. At fifteen, Herman was deeply impressed that God would call him to service in the ministry, and on some foreign field. He sought the Word, to determine with what body to unite. When seventeen years old, he confessed Christ and united with the Johnstown congregation of the Church of the Brethren, William Howe administering baptism. While at Juniata, he was called to the ministry when nineteen years old, and the following year advanced to the second degree. During the first vacation, after being in the ministry, he preached at home nearly every Sunday. At the close of his college work he accepted the pastorate at Saxton, Pennsylvania,

continuing there until it became necessary to prepare for his work in India.

He was approved by the Conference of 1912 and sailed for his chosen field in the fall.

MRS. HERMAN B. HEISEY, NEE GRACE NEDROW

Missionary to India, 1912

In a beautiful home near Jones Mills, nestled among the mountains of Westmoreland County, Pennsylvania, John M. and Mary Ferguson Nedrow live. Here they reared a family of four sons and six daughters, of fourteen children born unto them. Grace, born August 4, 1887, was the tenth child. At five she began school, and was regular and faithful. When a young woman, the desire of her heart was realized, as she stepped within the walls of Juniata College in 1911, and began study there. She completed the Normal English Course and took work in the English Bible while attending this institution.

At Juniata College she met Herman B. Heisey and on May 28, 1912, was united in marriage to him.

Those who know the home say that the religious atmosphere, begotten by the parents, makes a deep impression. This is evident when it is recorded that three sons are in the ministry at the present time. At fourteen, while Brother I. B. Ferguson was conducting a series of meetings in the Nedrow schoolhouse, Indian Creek congregation, Grace confessed Christ and through baptism administered by this minister, united with the Church of the Brethren. When twenty, she spent some months in Pittsburgh, and delighted in the church work she was permitted to do there. Her heart is united in the ideals of her husband, and she is glad to be in India with him in the work.

JACOB A. HEPNER

Member of Book and Tract Work, 1885-1887

To John and Elizabeth (Diehl) Hepner, farmers, who lived in Perry Township, Montgomery County, Ohio, was born on May 24, 1828, their son Jacob A., the second child in a family of three sons and three daughters. In that early day common schools were only short terms in the winter time, and the boys did not get to go till all the fall work was completed. While his education was limited, he was fond of reading, and acquired a large general knowledge of things. He engaged in farming all his lifetime and was successful.

On September 19, 1852, he was united in marriage to Eva, daughter of Michael and Barbara Flory Neff, and to them were born five sons and seven daughters, of whom four sons and four daughters are still living.

His parents were pious people, members of the Church of the Brethren. In about the year 1853 he and his wife united with the Church of the Brethren in the Wolfe Creek congregation of Southern Ohio, and lived faithful members. Brother Hepner was never called to any official position in the church, but was a very useful lay-member. He was ever ready for service wherever he could be used. His large fund of general information, his good, practical common sense, was needed on the Book and Tract Work, as a member of which he served for one term. He died June 12, 1898, and was laid to rest in the Eversole cemetery, one mile north of New Lebanon, Ohio.

GEORGE W. HILTON

Missionary to China, 1908

George W. Hilton, the second child in a family of three sons and one daughter, left fatherless when he was eight years old, was born in Benton County, Iowa, on Septem-

ber 21, 1880. The family was poor. When the mother was made a widow she did not have $100 to face the world and rear her little ones. She heroically took in washing, worked hard and kept them together and in school part of the time until one winter, when, because of sickness, George and two others were taken to the Christian Home in Council Bluffs, Iowa. The children did not like the treatment, ran away, were caught by a policeman and returned, but soon after were released to go home to mother. After this, George hired out to a farmer for board, clothes and schooling, and continued in his employ for four years. He made splendid progress in school during this time. But because of the mother moving frequently, George was not permitted to take high school work. Instead, he worked a while on the farm, then cooked in a lunch room, did carpenter work, was a laborer in a nursery, then worked in the coal-sheds and roundhouse of a railroad, became a fireman on the railroad, and later on, learned the baker's trade,—any work to make a living. In 1901 he took up a homestead in North Dakota and the following winter worked in a bakery in Carrington, North Dakota. Here he first came in contact with the Church of the Brethren.

At Carrington he also met Blanche Cover and on June 30, 1902, they were united in marriage. To them has been born one son.

George's parents had not confessed Christ yet when he was born. But when he was eleven, his widowed mother, a brother and himself united with the Presbyterian church. The mother set a good example to her children from that time on. While at Carrington George became interested in the Brethren, and in April, 1902, united with the church, David Niccum administering baptism. This changed his plans in life. The homestead was sold and he and his wife went to McPherson College, McPherson, Kansas, to get a Bible education. One year there and he offered himself as a missionary to China, and was accepted on condition of further preparation. He attended Bethany Bible School the next year. He spent his vacations and

other time in giving mission talks and holding revival meetings.

In 1908 he went to China with the first missionary party and was quite successful both in language study and work among the people; but in 1910 he was compelled to come home for an operation. As soon as he was able, he was out among the churches in active work. While on this furlough, the Surrey congregation, of North Dakota, consented to his ordination, which was attended to on August 4, 1911, by the laying on of hands by brethren D. W. Shock and D. F. Landis. He returned with the mission party in 1911, and is located at Liao Chou, in Shansi Province. At the close of the war in China he made a tour southward and gathered a number of orphan children, thus beginning the work of the orphanage in China for the Brethren.

MRS. GEORGE W. HILTON, NEE BLANCHE COVER

Missionary to China, 1908

To J. H. and Anna C. (Baker) Cover, who were residing near Paola, Kansas, was born their daughter Blanche on August 20, 1881. She is the second child in a family of one son and three daughters. Her parents were active members of the Church of the Brethren. When Blanche was six years old, the family moved to Warrensburg, Missouri. Here she availed herself of the public school. At sixteen the family moved to New Rockford, North Dakota, and in a short time after located at Carrington, North Dakota, where they could have the fellowship of the Brethren. At seventeen, Blanche took the position of a servant girl in a hotel, in order to make her own living. She did not like the environment, however, and accepted a place in a bakery soon after.

It was while living in Carrington that she met George W. Hilton and on June 30, 1902, they were united in marriage. To them has been born one son.

When twelve years old, Blanche responded to the call of the Spirit, confessed Christ and united with the Church of the Brethren. She was baptized in the lake, at Pertle Springs, Missouri, by D. M. Mohler.

She grew in grace, and developed a noble Christian character as she matured into womanhood. After her marriage she united her heart and all with the church and the missionary purposes of her husband. While they were at school in Chicago, she was a teacher in three different Chinese Sunday-schools, and became much attached to the Chinese type of life. It is a joy to her to be of service in China, and she has had good health while in the service there.

IDA HIMMELSBAUGH

Missionary to India, 1908

The subject of this sketch was born on May 10, 1874, near Mattawana, Mifflin County, Pennsylvania. The parents were in rather limited circumstances, did not have rugged health and with the large family it meant every possible effort for each one of them, in order to make a comfortable living. Ida took advantage of all the public school training she could get. After she reached young womanhood she entered Juniata College, Huntingdon, Pennsylvania. Later she entered a nurses' training hospital in Dayton, Ohio, where she remained two years. Thus prepared she entered the mission field of India as the first nurse in the force of missionaries from the Church of the Brethren.

Ida's parents were earnest Christians of the Methodist Episcopal church. At fifteen Ida confessed Christ and united with the same denomination; but she did not find the peace her heart longed for. Soon after, she spent an hour reading the Bible to an old, blind colored woman, and through this, light and peace came to her. She was

Chas. H. Brubaker Mrs. I. S. Long I. S. Long
Mr. & Mrs. J. M. Pittenger Mr. & Mrs. S. P. Berkebile
Mrs. Ella B. Brubaker A. W. Ross Mrs. A. W. Ross

living in Altoona, Pennsylvania, in 1896, when, under the pastoral leading of J. W. Wilt, she united with the Church of the Brethren, Brother Wilt administering baptism. This gave her new aspirations. She entered the home of J. B. Brumbaugh, of Huntingdon, Pennsylvania, and there received much encouragement in the divine life. The spiritual atmosphere of Juniata College she much enjoyed. While there, she worked at whatever her hands found to do, to help her through school.

In India she has been a busy worker. Her services are much in demand, and it is her delight to heal the body, and point the soul to the loving Lord. She is now located at Ankleshwer.

QUINCY A. HOLSOPPLE

Missionary to India, 1911

Joseph Holsopple, of German descent, was born and raised on his father's farm near Windber, Indiana County, Pennsylvania, and made farming his life occupation. Catherine, daughter of Christian Lehman, first bishop of Shade Creek congregation, also of German descent, who became his wife on March 4, 1860, was born and raised on a farm near Johnstown, Pennsylvania. Both united with the Church of the Brethren in June, 1860, and on June 9, 1892, Joseph was ordained to the bishopric by the laying on of hands by George Hanawalt and David Hildebrand. To them were given eleven sons and two daughters, Quincy Adams, the youngest, being born on November 7, 1885. He had the privileges of a good country school and made good use of them. When old enough he entered the Preparatory Department of Juniata College, Huntingdon, Pennsylvania, and pursued the course of study until he completed with the degree of A. B. in the class of 1910. During this time he taught one year in the home school and spent two years on the linotype machines, first in the Brethren Publishing House, Elgin, Illi-

nois, and then in the Methodist Book Concern, of Chicago. In the fall of 1910 he was science teacher in the faculty of the Huntingdon, Pennsylvania, high school; but resigned in favor of preparing for mission work at the invitation of the General Mission Board.

On July 12, 1911, he was united in marriage to Kathren Royer.

Joseph Holsopple and his faithful companion have served the church long and well in the ministry, and it is no surprise, then, to record that five of their sons are ministers while some are serving in other official capacities in the church. Quincy, early in life, responded to the call of the Master. When fourteen years old, he confessed Christ and united with the Church of the Brethren during a series of meetings, conducted by Chas. O. Beery in the Manor congregation, baptism being administered by Brother Beery. In 1906 the Elgin congregation of Northern Illinois, called him to the ministry, and in 1908 advanced him to the second degree.

He was approved by the Conference of 1911 and sailed that fall for India. He is located at Ankleshwer and has proven himself a capable man, as far as he has been prepared for the work there.

MRS. QUINCY A. HOLSOPPLE, NEE KATHREN ROYER

Missionary to India, 1911

To Galen B. and Anna Miller Royer were born two sons and four daughters. Kathren, the third child, gladdened their home in Mt. Morris, Illinois, on November 2, 1892. She came with the family to Elgin, Illinois, on April 1, 1899, and entered the public schools of that city. She graduated in the four years' high school course in the class of 1910.

On July 12, 1911, she was united in marriage to Quincy A. Holsopple.

From childhood, as soon as old enough, Kathren was a regular attendant at Sunday-school; on May 11, 1902, before she was ten years old, she confessed Christ and united with the Church of the Brethren in the Elgin congregation, her father administering baptism to herself and Perry and Mary Culley, children of Mrs. Barbara Mohler Culley. When she volunteered, she was teacher in the Sunday-school. In 1909 she graduated with the class that completed the teacher-training course. After her appointment to India, at the St. Joseph, Missouri, Annual Meeting of 1911, she began, and has almost completed through correspondence, the "Nurses' Training Course of the Chautauqua School of Nursing." During her second year in India she is located with her husband at Ankleshwer, doing for her Master and the work the best she can.

SAMUEL W. HOOVER

Member of Book and Tract Work, 1885-1894

Member of General Mission Board, 1893-1895

To Jacob and Elizabeth (Cripe) Hoover, of Pennsylvania-Dutch descent, was born one son, Samuel W. The family lived near Liberty, west of Dayton, Ohio, at the time, were members of the Church of the Brethren, and in limited circumstances. Samuel had few educational advantages, plenty of hard work on the farm, and came to manhood without much promise of a large usefulness. On March 1, 1869, he went into business for himself in a small nursery. He prospered, and ten years later formed a partnership under the name "Hoover and Gaines," enlarged the nursery and located nearer Dayton. The business continued to grow and a stock company was formed in 1882, with Samuel W. Hoover as its president. In this position he continued to the close of life.

On January 26, 1860, Bro. Hoover was united in marriage to Catherine Bashor, likewise of Pennsylvania-Dutch descent. To them were given three sons.

Before leaving his home, at the age of twenty-one, Samuel confessed Christ as his Savior. He threw his whole heart into service for his Master. On August 16, 1882, the Lower Stillwater congregation called him to the ministry. In private and in public he favored Sunday-schools when there were none in the District, and also urged revivals and missionary work. Largely through his leadership a churchhouse was built in West Dayton, Ohio, and dedicated on September 15, 1889. He was the logical pastor, gave the flock his best attention, and delighted to see it increase as it did. In 1884 he was a member of the Committee of Arrangements for the Conference held near his home.

Perhaps his greatest service was in the Book and Tract Work. He was a member of the Committee during its existence, and its hustling President. The life and energy which the Work manifested, was largely due to his push. In the consolidation he was a member of the new Board, served a short term, and was elected for a full term. During the first year of the full term, after attending a meeting of the Board in Virginia, he was preaching on Sunday evening, March 10, 1895, in the home pulpit, when his spirit was called to the better world. Before his congregation realized what had happened, he was not. His body was laid to rest in the Ft. McKinley cemetery, Dayton, Ohio.

EMMA HORNING

Missionary to China, 1908

Samuel H. Horning and his wife, Hannah Horning, granddaughter of David Rittenhouse, of considerable note, were reared in godly homes and soon after their marriage united with the Church of the Brethren. On September 9, 1876, Emma was born. She is the oldest living child, and has one sister and three brothers living. She grew up in the home, was constantly in school after she reached the school age, began teaching common school

at seventeen, and continued eight years. In 1897 she entered Mt. Morris College, Mt. Morris, Illinois, and continued two years there. Then she spent four years in McPherson College, graduating in the class of 1906. During this time she also completed a Bible course.

She recalls how her mother, through her childhood, told her Bible stories at twilight, and how unconsciously this moulded her young life for missionary service. In the Willow Creek congregation, South Dakota, she confessed Christ and was baptized in August, 1891, by Morgan Mansfield. At fourteen she was a teacher of a Sunday-school class and has ever since been a willing worker in any department of church activities where she could be used.

At the Springfield, Illinois, Conference of 1906 she was approved as a missionary to China, but was not permitted to go till in 1908.

On the field, after acquiring the language, her work has been among the women and children in Ping Ting Chou and the villages round about. She visited homes, taught in school, and conducted Bible classes, also assisting in opium refuge work. Her health failing in the early spring of 1912, she returned home on sick furlough, passed through a surgical operation and now hopes to return to her chosen field of labor with the mission party sailing in the fall of 1913.

ANNA M. HUTCHISON

Missionary to China, 1911

On a homestead among the Alleghany Mountains, near Oak Hill, Fayette County, West Virginia, lived James and Susanna Sanger Hutchison. James' parents were of English and Irish descent. His father, and also four of his brothers, were earnest ministers of the Church of the Brethren. Andrew Hutchison, so well known as a leading evangelist in his day, is one of the brothers. Susanna's

parents, Henry and Susan Miller Sanger, were of German descent and faithful members of the Church of the Brethren also. To this godly couple were given three sons and seven daughters, Anna M., born on September 10, 1876, being the fourth child. Her early education was received in the Salem schoolhouse, located on her father's farm. When fifteen, the family moved to the Eastern Shore of Maryland, and located near Eston, in Talbot County, where they now reside. In the beginning of 1903 she entered Blue Ridge College at Union Bridge, Maryland, and in three years completed the Bible Course. The institution paid her the compliment of employing her as a teacher in the Bible Department, which position she filled acceptably for four years, quitting it only to prepare herself further for usefulness. The next two years she spent in Bethany Bible School, Chicago, Illinois, where she continued her Bible study with thoroughness and great enjoyment.

When twelve years old, she went about her Master's business with a whole heart. In the Chestnut Grove congregation, West Virginia, she confessed Christ and united with the Church of the Brethren, baptism being administered by her father. Her life has blessed others, as she firmly, and yet gently, stood for Christ, studied for Christ and taught for Christ. With her it was a privilege to be permitted to go to China, the desire being crystallized in her heart while at Bethany, and she is happy in witnessing and serving at Liao Chou, in the Shansi Province of China.

JOHN I. KAYLOR

Missionary to India, 1911

Joseph and Nancy Kaylor, prosperous farmers living near DeGraff, Logan County, Ohio, were members of the Church of the Brethren, and to them was born but one child, John I., on April 14, 1884. He, however, has a half

sister, Mrs. P. B. Fitzwater, of Chicago. John pushed through the grades of the country school and then the DeGraff high school, graduating with the class of 1904. After one year on the farm, with his father, during which time he took, by correspondence, a course in mechanical drawing, he entered Manchester College, North Manchester, Indiana, and continued until, in four years, he completed the Bible and Commercial Courses. During the last year at Manchester he was instructor in mechanical drawing. He then returned to his home and gave attention to farming for two years.

On August 2, 1911, he was united in marriage to Rose Wagoner, whom he met at Manchester College.

In December, 1897, when thirteen years old, during a series of meetings, conducted by Daniel Wysong in the Logan congregation, John confessed Christ and united with the Church of the Brethren. In a few years he was made Sunday-school teacher, and later on superintendent. He was also a willing helper in the Christian Workers' Society of the congregation. While at Manchester he was ever ready, in all Christian activities, to take his part. His delight was in the Bible Society programs. For several years he was a member of the District Mission Board of Northwestern Ohio, and lectured at Bible Institutes. He was approved by the Conference of 1911, and the same fall sailed for India. He is located at Ahwa, in the Dangs Forests, after having served his first year at Vada, in the Thana District. He is a missionary in the Marathi language district, and has done well for the short time he has been in the field.

MRS. JOHN I. KAYLOR, NEE ROSA BELLE WAGONER

Missionary to India, 1911

For several generations the ancestors of Andrew and Susan Hufford Wagoner, farmers living near Pyrmont, Carroll County, Indiana, have been members of the Church of the Brethren. Into their quiet and Christian home, on February 5, 1885, came Rosa Belle, the third child of a family of two sons and two daughters. With others of the family she had the opportunities of the public school and made good use of them. She was permitted to spend one year in the Pyrmont high school, and then did faithfully the duties falling to her in her home. In 1908 she spent some time as caretaker of the girls in the Brethren's Orphanage at Mexico, Indiana. This work she enjoyed. In 1909 she entered Manchester College, North Manchester, Indiana, and pursued a Bible course for two years, graduating with the class of 1911. While in school, she came in touch with the strong missionary sentiment prevailing there, and consecrated her life to such a service.

On August 2, 1911, she was united in marriage to John I. Kaylor.

The fear of the Lord was early instilled into her heart and at thirteen she gladly responded, while attending a series of meetings conducted by L. T. Holsinger in the Pyrmont congregation of Indiana. On March 27, 1898, she was received into the church by baptism administered by Bro. Holsinger. As she grew older, having always been a regular attendant in Sunday-school, she was given a class to teach,—a service which she did well, and greatly enjoyed. She is now at Ahwa, in the Dangs Forest of India, a good help to her husband in the work he is doing for the church and the Lord.

CLARENCE W. LAHMAN

Member of General Mission Board, 1893-1894

Both John D. and Mary Haughtelin Lahman, in their respective parental homes were reared by God-fearing people. To them were born two children, Clarence on March 1, 1862, and later a daughter, Vina A., who passed away in the blossoming of womanhood. The parents prospered in business affairs above the average and their children had every advantage of a good farm home near Franklin Grove, Lee County, Illinois, where the family has always lived. First the public school, and later the Academy and Freshman year at Mt. Morris College, Mt. Morris, Illinois, is the sum total of educational training of which Clarence availed himself. He early interested himself in his parents' business interests, and as age crept upon them, took more specific supervision.

On December 12, 1889, Clarence was united in marriage to Sister Martha Beery, and to this union three sons and three daughters were born.

While attending Bible school at Mt. Morris College, Clarence confessed Christ and was baptized on January 29, 1893, in his home congregation by Levi Trostle. He was always interested in and a regular attendant at Sunday-school, superintending the home school five years, and ready to do his part as teacher or officer, as duty came to him. In 1900 he was called to the deacon's office but was not permitted to serve long, for in 1901 he was elected to the ministry. In 1904 he was advanced to the second degree and in 1908 ordained to the bishopric. For the last thirteen years he has been a trustee of Mt. Morris College, and the last eight years Secretary and Treasurer of the Board of Trustees. He is now a member of the Building Committee rebuilding "Old Sandstone."

In 1893 he was appointed to serve on the General Mission Board. His term of service was short, not giving him opportunity to enter into the spirit of the work

fully; but his interest in the welfare of the church during this time, as well as since in other lines, is commendable.

JOSEPH LEEDY

Member of General Mission Board, 1880 to 1884

Samuel and Barbara (Garber) Leedy were industrious farmers, living on what is now known as the Samuel Driver farm, about eight miles east of Staunton, Augusta County, Virginia. Here on February 1, 1815, was born their son Joseph, the seventh child in a family of seven sons and six daughters. Small were the educational advantages in that early day. Hard work at making a living, with the limited facilities at command, was all a young man knew, in those days. When Joseph was about seventeen, he came west with his parents and located on a farm near Eaton, Preble County, Ohio. While living at this place, he was united in marriage on April 21, to Lydia Witter, a woman whose faithfulness and helpfulness could not be excelled. She was permitted to be his helpmeet until February 18, 1897, when she preceded her husband to the glory world but a few years. God gave them five sons and three daughters, of whom three sons and two daughters are still living. While Joseph was blessed for his industry in Ohio, he felt the call to the wildwood of Indiana and on September 7, 1853, moved to Huntington County, settling on some land in the wilderness, which afterwards was one mile south of Antioch. He built a log cabin, later on a large barn, and cleared away the forest. The fertile soil gave forth in abundance in return for his labors. With his brother Abram, who had joined the band later, they laid out the town of Antioch, erected a good schoolhouse and used the same for a place of worship for a number of years. He prospered; people called him wealthy in those days, and yet they loved him because of his generosity and

spirit of public enterprise. In 1888 he desired to retire from the farm, and moved to Huntington, Indiana. In 1896 he made his home with his son John, in Andrews, until the close of life.

Joseph's parents were godly people, active members of the Church of the Brethren. It is not known when Joseph and his wife confessed Christ, but presumably, according to custom in that day, some time after their marriage. About 1850 the congregation in Preble County, Ohio, called him to the ministry. Soon after, he moved to Indiana, and one of the first things, after his cabin was erected in the wilderness was, to call his neighbors together and dedicate the home to the worship of God. Here the people met to praise God and he preached to them regularly until, having built a large barn, the services were moved there. The community thought they were highly favored of the Lord to be thus permitted to gather in the name of the Lord. Later, when the schoolhouse was built in Antioch, this became the place of meeting. Soon after this his brother John, a bishop in the Church of the Brethren, came into the community. The brothers labored faithfully for the church; it rapidly grew in numbers, and in 1860 the congregation rejoiced at the dedication of the first churchhouse in those parts,—a large building, well adapted to the requirements of that day. This house, recently repaired, still stands as a monument of their labors. The congregation now grew rapidly and soon, under the fostering care of Brother Joseph, was numerically, as well as spiritually, one of the strongest in the West.

Joseph was much interested in general church work, attended Annual Meetings, and took an active part. He was made a member of the General Mission Board of 1880. He was an aggressive worker, met much opposition, but pressed forward carefully but persistently. In all his church work he never took a cent for his labors or expenses, being well able to provide these himself. In those days, when the Brotherhood did not favor series of meetings, he would go forth, win souls for Christ, bear

the reproach for Christ's sake, and thus many have lived and died in the faith because of what he dared to do. It was on one of these preaching tours, holding a short series of meetings in the high school room of Burnetts Creek, White County, Indiana, in February, 1874, that, under Brother Leedy's preaching, the author confessed Christ.

Brother Leedy was a man of rare qualities of virtue. It is said that once he bought a team of horses from a neighbor, paying the man his price. After taking them home and hitching them up the next morning, he concluded he did not pay enough and went to his neighbor and gave him $25 more. The act made a deep impression. During the late Civil War he paid the fines for poor brethren, telling them that, if they ever got able, they might pay back a portion of it. He never asked any of them for what he had advanced, and few, if any, ever felt able to return the money thus advanced.

He lived to the ripe old age of eighty-eight, never losing interest in the work of the church. He was an able and ready defender of the faith, and closed his eyes in a peaceful death on January 13, 1903. His body was laid to rest in the cemetery near Antioch, while his godly life is still fresh in the memory of those who knew him.

DANIEL J. LICHTY

Missionary to India, 1902

Back in the fifties of the last century D. J. Lichty's grandparents emigrated from Somerset County, Pennsylvania, to Blackhawk County, Iowa, and settled on a farm south of Waterloo. There, too, about the same time, came the family of Brother Lichty's mother. His mother's name was Sarah Hoover. Both families have been members of the Church of the Brethren, and farmers for generations. Daniel was the fifth child in a family of three sons and three daughters.

Daniel began life on February 1, 1878. When four years old, his father died, leaving his mother to care for the family on the farm. He attended country school, but when old enough helped on the farm and took advantage of the winter school only.

When only thirteen years of age, he confessed Christ during a series of meetings held in the South Waterloo church by J. G. Royer, at that time President of Mt. Morris College. From the beginning he took an active part in Sunday-school and Christian Workers' meetings. By means of the Missionary Reading Circle his interest in missions was first aroused.

In the fall of 1897 he entered Mt. Morris College, Mt. Morris, Illinois, and in four years finished the Academic Course. His work showed steady excellence that betokened hard work. He was active in church work, deeply interested in the work of the missionary society and in the spring of 1901 the Mt. Morris congregation called him to the ministry.

Daniel heeded the call to the foreign field and was sent out in 1902. After acquiring the language, he was located at Umalla and by patient effort developed a very practical working mission station. Along with preaching the Gospel, he is directing industrial farming and teaching the native how to be self-supporting.

On October 20, 1904, Daniel and Sister Nora Arnold were united in marriage at Bulsar, India. They had their first furlough during 1909 and 1910 and are now busily pushing the mission at Umalla.

MRS. DANIEL J. LICHTY, NEE NORA ARNOLD

Missionary to India, 1903

Bringing with her many of the sturdy German characteristics, Nora Arnold began life with a goodly heritage. Her father, John Arnold, is a bishop residing at Lintner, Illinois. Her mother, Mary Hendricks, was a daughter of

Joseph Hendricks, an active and leading bishop of Southern Illinois.

Nora gladdened the home of her parents on January 17, 1880. She spent her childhood on her father's farm and because he had no sons, developed a strong physique by working in the field by her father's side. At the age of ten, her mother died, and the blessed influence of her life was greatly missed ever afterwards. After finishing the common schools, she spent one and a half years in Manchester College, North Manchester, Indiana. For some reason she changed to Mt. Morris College, Mt. Morris, Illinois, where she finished the Academic course in 1901. She was active in literary and Bible societies, and a leader in the Missionary Reading Circle. It was during these college days that her earlier ambitions to be a missionary were crystallized.

At the age of twelve, while attending a series of meetings in Cerro Gordo, Illinois, conducted by L. T. Holsinger, Nora united with the Church of the Brethren, Geo. W. Cripe administering the rite of baptism. Her delight was in the Lord, and it was her joy to be found in his sanctuary. Faithful in attendance at Sunday-school until old enough to teach, a teacher who won the hearts of her scholars, and an humble but earnest witness for Christ wherever she went,—there were manifest in her life those characteristics that made it no surprise that she should offer herself to the mission field, and that the Board should choose her to go. Her taste of working among the lowly, if but for a few weeks in Chicago, while Sister Cora Cripe was taking a vacation, only increased her desire for such service.

On the field she was married to Daniel J. Lichty on October 20, 1904. In the early part of 1904 she had a prolonged attack of sickness. The doctors in Bombay told her to arrange to hurry home or she would die before she reached her friends. Her heroic reply was, "I came to India to work for Jesus, and to die here if it is the Lord's will." She recovered and is a faithful helpmeet to her husband at Umalla.

ISAAC S. LONG

Missionary to India, 1903

To William H. and his wife Eliza (Carpenter) Long, well-to-do farmers living in the Mill Creek congregation, Rockingham County, Virginia, on May 13, 1875, was born a son whom they called Isaac. He was the fourth child in a family of eight children. He inherited the rich blood of a vigorous German parentage, an industrious and persevering people. From a child, Isaac had a fondness for books, and while willing to do his share of the work, was ever ready to labor by proxy, and spend his time in reading. He enjoyed his country school-days, and planned large things for himself in life.

But the Lord had a work for Isaac to do, and when the call came at fifteen, through the earnest preaching of S. F. Sanger, in a series of meetings in the home congregation, Isaac gave his heart to God on January 28, 1891, and faced about. He turned his whole being into service in the cause which had brought so much joy to his heart. Thus it was that the Mill Creek congregation, noting his devotion, called him to the ministry on Thanksgiving Day, 1895, when he was but twenty years old. This made another great change in his life purposes. He now entered Bridgewater College, took a deep interest in all its religious privileges, while still being faithful to his studies, and completed the course. Then he entered the University of Virginia, paying his way through school by selling Bibles, even when his father offered to pay his schooling. He united with other brethren in starting a school at Union Bridge,—the institution now located at New Windsor, Maryland. Here he taught for two years. When S. N. McCann was sent to India, in 1897, Isaac was at that age when deep impressions were made. "All Virginia loved Brother McCann," and as he left loved ones, deep impressions were made in the young minister's mind. W. B. Stover held meetings at Bridgewater, while Bro. Long was in college, and this brought

another deeper impression, so that, when the call came to go to India, Isaac was ready.

Just a couple weeks before sailing to India, he was united in marriage to Sister Effie Showalter, who has been a splendid helpmeet to him. To them have been born three children, the last one while home on furlough.

In his ministry Isaac has been successful. He held a number of revival meetings, at which the ingathering was large. Just before sailing he held a meeting in the home congregation, where a large number united with the church.

On the field, Isaac carried his share of the load with becoming manliness. He has been a good counselor, has served a number of years on the Field Committee, and was Treasurer of the mission for a number of years. His first station was Jalalpor; later he located at Pimpalner.

On his furlough, in 1912-1913, he did some splendid campaigning for missions in different parts of Old and New Virginia. Before returning to India, he held another revival meeting in the home congregation with a large ingathering as the result.

MRS. ISAAC S. LONG, NEE EFFIE SHOWALTER

Missionary to India, 1903

Effie Showalter, born September 25, 1875, was the fifth child in a family of eight girls and three boys. Her father, Peter Showalter, and her mother, Magdalene (Heatwole) Showalter, were of Swiss and German descent, respectively. They lived on the farm, the old homestead, a spot dear to all their children. Effie delighted in attending school, pursued her studies through the years and, after one term at a Normal, was teaching an ungraded school. A first grade certificate must be had, and onward she pressed. In 1896 she entered college at Bridgewater, and in two years finished the English Course. Teaching three years near home, she answered a call to

Emma Horning
Mr. & Mrs. F. H. Crumpacker
Josephine Powell
Geo. W. Hilton
Ida Himmelsbaugh
Mrs. Geo. W. Hilton
Mr. & Mrs. E. H. Eby
Kathryn Ziegler

teach in a Reformatory School near Baltimore. During the Holidays she returned home, and heard W. B. Stover speak on missions.

On December 13, 1892, she and her sister confessed Christ and united with the church in baptism. Missions now had a new meaning to her. One impression after another was deepened until she found herself ready to go.

On October 6, 1903, she was united in marriage to Isaac S. Long, and unitedly they joined their forces on the foreign field.

On the field Sister Effie has proved a great help in the work. Her services in the home as well as away from home have been appreciated. While her husband was opening the station in Pimpalner, she remained and cared for the home at Jalalpor. God has blessed her and her husband with three darling children, who accompanied them back to India at the close of their furlough in May, 1913.

SAMUEL N. McCANN

Missionary to India, 1897 to 1907

The surroundings of the home into which Samuel came at his birth, on December 15, 1858, were common for that community, but not common to those whose lives are recorded in this volume. His father, S. B. McCann, made no profession of Christianity; his mother, Roxanna Gould, was a devoted member of the Church of the Brethren. His home was in the mountains of Upshur County, West Virginia, about eight miles from postoffice, store and doctor. Its furnishings were meagre and crude; the struggle for a living was hard; the opportunities for an education were scanty; yet, in spite of all this, Samuel, with a determination to succeed on one hand and a desire to do right on the other, though he often groped along in ignorance and error, humbly pressed forward

until he occupies a place among his fellows unique and leading. By hard effort he secured a third-grade certificate, and he taught his first term of school when eighteen years old. He pursued school-teaching in the winter, and worked hard on the farm during each summer, but one, spent in an academy. He saved every cent and wore his mother's homespun clothes until the spring term of 1880, when, in the twenty-second year of his age he had $140 cash on hand, and was ready to go away to school. He decided upon Juniata, at Huntingdon, Pennsylvania, walked fifty miles to Grafton, West Virginia, to the railroad, and finished the Normal English Course with credit, in the class of 1883. During his vacation he sold wall maps, and thus earned enough, along with his economy, that, at the close of school, he had about the same amount of money he had when he entered. In 1885 he became a member of the faculty at Bridgewater College, Bridgewater, Virginia, where he remained two years. Then he answered the call of the frontier and preached the Gospel nearly every day for three years in Southern Missouri and the Arkansas mission field. It was a period of great experiences, much heart-searching, and severe trial. Malaria drove him back to the mountains, where he entered upon Christian work with new zest. In the fall of 1890 he again became a member of the faculty at Bridgewater, which position he held until his call to India. During this period he had two years' leave of absence, to prepare for Bible teaching, and spent the time in the Baptist Theological Seminary, at Louisville, Kentucky. In 1897 his plans were abruptly changed by accepting the call of the General Mission Board to go to India.

After acquiring the language in India, Brother McCann was stationed at Ankleshwer, where he conducted Bible teaching, preaching, visiting among the Bhils, especially in Rajpipla State, with unusual success. At his station, for a number of years, were a large number of converts, and the memory of these blessed days still clings to Brother McCann. In March, 1904, when the bubonic

plague broke out and many native residents left Ankleshwer, he, assisted part of the time by D. J. Lichty and wife, and Dr. Yereman, who cared for the boys and segregated any that had symptoms of plague, remained fearlessly at his post, and cared for the sick and dying during that dread time; and though pestilence and death were about him, no harm befell him. In 1907 he and his family returned home on furlough, by the Pacific, and visited missions in China to some extent. Upon his arrival in America, he spent part of his time as Traveling Secretary for the General Mission Board, preaching missionary sermons and securing endowments. In this he was quite successful. The College at Bridgewater, Virginia, needed his help to lift a school debt. Throwing his energies into that task, Bro. McCann succeeded in the work. He then accepted the position of teacher in the Bible Department, where he is now laboring.

In India Brother McCann contracted a disease of the bowels because of which he has been a great sufferer ever since. He has stood some severe operations, has not found permanent relief yet, and many a man would have given up, but not Brother McCann.

The spiritual impressions of his mother, upon his early life, prompted him to give his heart to the Lord, and unite with the Church of the Brethren in the Indian Camp congregation, of West Virginia, in the summer of 1872, when nearly fourteen years old. Elias Auvil administered the rite of baptism. His training in things religious, outside of his home, up to this time, was mainly a union Sunday-school which, he claims, was a great blessing in his life. At Juniata College he was ever ready to do his part in prayer meeting, or elsewhere in religious work. His religious experience, first along the line of "good works" being a saving power in the plan of salvation, caused him to question greatly whether even in his obedience in baptism he had followed the Lord acceptably. Once he sought rebaptism. Finally the whole subject was cleared up to him and in grateful remem-

brance of it all he wrote that wonderful little volume, "Christ Our Righteousness." That volume has been a blessing to many. In 1913 he sent forth another volume, this time on "The Beatitudes," another deeply spiritual message.

He represented his District on the Standing Committee, and was Writing Clerk of the Annual Meeting of 1913, this being the second time he has rendered such service to the General Brotherhood.

While he has a good position at Bridgewater, Virginia, he recently expressed himself that even in poor health he would be willing to return to India, if the Board would send him.

MRS. S. N. McCANN, NEE ELIZABETH GIBBEL

Missionary to India, 1897-1907

Having parentage of German descent, reared in the faith of the Brethren, John B. Gibbel and Elizabeth (Mohler) Royer were married September 20, 1855. Both had waited until after this event, as was then the custom, to unite with the Church of the Brethren. To them were born five children,—four sons,—and then Elizabeth, the youngest, gladdened the home on March 14, 1868, on the farm near Lititz, Pennsylvania.

Elizabeth enjoyed the privilege of the common school and an active life on the farm, and thus grew to young womanhood. In 1886 she entered the Preparatory Department of Juniata College, and in 1891 finished the Normal English Course. She engaged successfully in public school teaching for six years and then accepted an appointment as missionary to India.

At Bulsar, India, on June 29, 1898, she was united in marriage to S. N. McCann. To them have been horn two children,—a son and a daughter.

The spiritual atmosphere of her home prompted Elizabeth to give her heart to the Lord much earlier than

young people usually accept Christ and March 5, 1885, was a happy day when, not yet seventeen, she was admitted into the church by baptism administered by her father. They did not have Sunday-school in her community during her youth, so she attended the Moravian Sunday-school. Later, when she was privileged, she was active in the Brethren school. At Juniata she enjoyed the religious spirit. She had not, as yet, offered herself as a missionary, though she often thought about it. When the Board called her to the needy India field, she sailed, in the fall of 1897, to that country.

In India, after acquiring the language and uniting her life with that of Brother McCann, they lived at Ankleshwer, where they both labored earnestly in famine relief. Sister McCann also did some touring, and conducted Bible classes, but, above all, set the example of a Christian home before the natives.

A run-down condition of the system prompted Sister McCann, with her little son, Henry, to come home in 1903, while her husband remained at his post. She returned in 1904, and they remained on the field until January 17, 1907, when both came home on furlough. Owing to health conditions they have remained at home, residing at Bridgewater, Virginia, but their hearts are in India, and Sister McCann longs to be among those for whom she gave so much of her life.

MINERVA METZGER

Missionary to China, 1910

To Aaron C. and Catherine Metzger, prosperous farmers of German descent, living near Mulberry, Clinton County, Indiana, there came, on November 12, 1876, their daughter Minerva, one of three daughters born into this home. She had every advantage of a good Christian home, every facility for training in a good public school, and to all this she responded fully. As life widened, she

longed to prepare for its duties. So, at seventeen, she left the home circle and came to Mt. Morris College, Mt. Morris, Illinois, and remained in school one year. She taught the country school near home for five years and returned to Mt. Morris College and finished the Academic Course in 1902. Thereafter, for three years, she taught the intermediate grade of the Mulberry school and German in the high school. Not satisfied with past achievements, but yearning for better preparation, she entered, in the fall of 1905, the Indiana State University, specialized on German, and completed the Liberal Arts Course with the class of 1909. While here, the call to the foreign field was so pressed upon her heart, that she determined to prepare for it. She entered Bethany Bible School, Chicago, and spent a year in special preparation for China.

Minerva was but thirteen years old when, while attending a series of meetings, conducted by L. T. Holsinger in the Middle Fork congregation, she confessed Christ and united with the Church of the Brethren, baptism being administered by Brother Holsinger in December, 1889. She was always a regular attendant at Sunday-school, and in a few years she was made a teacher. While at the University of Indiana, she was active in Christian endeavor. She was chairman of the Missionary Committee of the Young Women's Christian Association of the institution, and represented the organization at one of the summer conferences at Lake Geneva, Wisconsin. At Bethany Bible School she especially interested herself in the work among the Chinese. Her courage and trust were manifest when being approved by Conference for 1910 for the China field. The only one to go, she traveled alone to the scenes of her labors. She is located at Ping Ting Chou, Shansi Province, doing effectual work for the mission, and happy in the service.

BENJAMIN FRANKLIN MILLER

Member of Book and Tract Work, 1885-1887

B. F. Miller is the son of Benjamin and Elizabeth Bowser Miller and was born March 5, 1843, on a farm near Dayton, Ohio. He is the sixth child in a family of four sons and three daughters. His parents were members of the Church of the Brethren and gave their children the example of a godly life. B. F. had little opportunity for education, but knew what hard work meant. Yet he sought to "do good unto all men" and to be faithful in the work he undertook to do.

On September 4, 1873, he was married to Lucy Ann Funderburg, to which union two sons were born,—both members of the Church of the Brethren.

In the fall of 1873 Bro. Miller confessed Christ, and was received into the Church of the Brethren in the Donnels Creek congregation, Brother George Funderburg administering the rite of baptism. In 1881 he was called to the deacon's office, in which capacity he is still serving. When the Book and Tract Work was organized, in 1885, he was elected a member and served two years. He helped to direct the beginning of that work, that has accomplished much good. He resides at New Carlisle, Ohio.

DANIEL L. MILLER

Member General Mission Board, 1884—

In a very humble abode,—the basement of the flouring mills,—on the banks of a small stream emptying into the Conococheague, a few miles out from Hagerstown, Washington County, Maryland, on October 5, 1841, Daniel Long Miller was born. Had the father "shut down" the grinding, in honor of his firstborn by his second wife? If so, at the most it was but for a short time; for by

careful, faithful and conscientious attention to his milling, Abram Miller had not only earned for himself a good reputation, but some means. The water from the mill pond, at least, did not stop dashing over the wheel, and the man of great activity, all through life, had the first lesson of movement and stir drilled into him while yet in the cradle.

Daniel is the first of thirteen children,—the author's wife the last,—five of whom died in infancy or early youth. The remaining eight,—seven sons and one daughter,—lived to maturity. Of the seven sons, six have been active church officials in the Church of the Brethren. Such was the impress of godliness made, perhaps more especially by the mother, Catherine Long Miller, upon her children.

Daniel grew just like all boys grow. First he played about the mill; when older, in summer time, he went swimming, fished along the creek and had the good time of a boy living in one of those beauty spots of rural life, rarely excelled anywhere. In winter, when not at work, skating and hunting were much enjoyed. Schooling was a rather rare thing, those days, and Daniel's country-school training was meager enough. In all about six successive years of four months subscription school, and one term of district school were the sum total of educational advantages till he reached twenty-one. Abundant employment was afforded by the father's farm during the summer and the father's mill during the winter. After entering fully into the milling trade, Daniel continued his studies under a private teacher, and qualified himself for teaching in the public schools.

An unusual love for reading prompted Daniel from his youth carefully to study the few books that came within his reach. At this time he began to collect a library, which has grown to some four thousand volumes and pamphlets. In his study he did not neglect the Bible, for even in childhood he would look at Bible pictures and read the story relating to them. This love for the re-

ligious story never departed from him. He has read Pilgrim's Progress perhaps as many as twenty-five times.

In October, 1860, when nineteen years old, Daniel went "far west,"—to the vicinity of Mt. Morris, Illinois,—with his grandfather Long, and uncle, Dan Zellers. He made several trips back and forth, when, at last, he made Illinois his home. On one of these return trips east he came under conviction while attending a revival meeting conducted by Brother Zigler, near his home, and a few weeks later, on February 22, 1863, he was received into the Church of the Brethren by baptism, administered by David Miller. This was the beginning of a new life for him. He turned his attention to preparing to teach; taught two terms near Hagerstown, Maryland, and several in Franklin County, Pennsylvania, and was planning to enter Miller's Normal School to prepare for teaching as a life work. Financial failure, on the part of a firm for which he worked, and through which he himself lost all his accumulated earnings, changed his plans.

At about this time he met Miss Elizabeth Talley, in Philadelphia, and some time after,—February 6, 1868,—they were united in marriage. Daniel had already established himself in mercantile lines in Polo, Illinois, and there they began life on a very small scale. Fortune smiled on them,—the fortune that comes from long hours in the store and the strictest economy. It smiled and they were doing well. But one day it frowned, and the man with a good start in business, was worth less than nothing.

Not being daunted by this sore experience, Daniel buckled to the fray along new lines, and again fortune smiled on him. From the sale of butter and eggs, to the larger business of a grocer, he prospered and added to his capital, year by year.

During this period he was not negligent of growth in grace. They lived in town: the Brethren church was in the country, some six miles distant. And few, comparatively, were the Sundays when they were not found in their places. But this was not enough. Teaching in the

Methodist Sunday-school, active in the village prayer meetings, and through other similar avenues, did he develop Christian character.

The village honored him with the position of town clerk. Those were the days of emigration to the still farther West,—Kansas. Daniel was an agent who helped to make the first settlements in Reno County, Kansas, in the days when it was said that the land was a desert, that the settlers could raise nothing whatever, and would, perhaps, starve to death before they could get a supply of food.

In 1873 his mother died. She had sat down to write him a letter, and had finished two pages when she was called to entertain some company, and before she returned to the unfinished message God called her. Years after, Daniel came across this incomplete letter, and in the days of his ripe manhood, thus in part he wrote about it: "Only an old, tear-stained letter with its message of love from a mother heart, as pure as the breath of angels and as unselfish as aught human can be. I have read it over again and again today, as I enter upon the sixty-second year of my earthly pilgrimage; and, as I read, how the memories of the years, gone forever, come thronging and trooping before me. The dear old home, the happy days of childhood, before dull, corroding care touched the heart and seamed the face, when the shadows flitted quickly and all joyous years were full of sunshine and childish happiness, when I laid my weary head upon 'the pillow made by God, and cried when I was taken from it, and cried again when it was taken away from me,'—cried and would not be comforted because there had gone out of my life its chief centre."

In 1879, after much deliberation, D. L. Miller, as he was then coming to be familiarly known in Northern Illinois, decided to sell his business in Polo and accept an invitation from M. S. Newcomer to be Business Manager of Mt. Morris College, just recently purchased by the latter. He brought with him the business methods and thoroughness that insured success wherever he applied himself. He

was elected a member of the Board of Trustees at the opening of school in 1879. At the college he revealed his ability in handling men, and in his new position he was loved by both teacher and student. After helping to get the institution on a good foundation, he planned his first trip abroad, going to Germany, mainly to study the language and better to prepare himself for the position he was now occupying. At Halle he was admitted to the University and studied Church History and Political Economy.

The year before this, however, in 1882, he joined partnership with Joseph Amick, of Indiana, in the publishing interests of the "Brethren at Work," the enterprise at the time, being greatly embarrassed financially. In 1883 he was elected President of the Board of Trustees of Mt. Morris College, which office he held till 1913 when, because of the infirmities of age, he resigned. In the same year (1883) he and his wife sailed for Europe and extended their trip through Palestine. He wrote for the "Gospel Messenger," and these articles became the basis of that first and perhaps best book of his, "Europe and Bible Lands," which ran through eleven editions before the demand was supplied. They visited Denmark and Sweden, and in Germany spent considerable time at the University of Halle. Later they went to Palestine and toured the Holy Land, riding twenty-one days on horseback.

Upon his return, in 1884, he was elected a member of the General Mission Board, and reappointed continuously until, in 1910, having resigned, the Conference at Winona Lake, Indiana, reluctantly accepted his resignation, and passed the following resolutions:

Whereas, on account of failing health Elder D. L. Miller offers to the Conference, through Standing Committee, his resignation as a member of the General Mission Board, and

Whereas, we feel his services in the work of missions are so important and useful both to the Board and to the church through his many years of experience and travel in mission lands,

We offer the following resolutions:

1. Desiring to do nothing to lessen his days of usefulness for the church militant or lay any unnecessary burden upon him, because we need him as long as God may spare him to us, we can accept his resignation only on account of his failing health and do so most reluctantly.

2. We acknowledge with gratitude his incalculable service through these many years, having been a member of the Mission Board from its beginning, having traveled extensively with a purpose to know the need of the world and opportunities of the church both at home and abroad. Also having been in touch with the publishing interests for so many years and helping so largely in making the present large plant a success and the property of the church.

3. In view of the above facts and his great helpfulness to the Board and their urgent request for it, we recommend that he be made an advisory member of the General Mission Board during his life-time.

4. We extend to him the gratitude of this Conference for these long years of wise counsel, and loyal and untiring service, and invoke the blessing of God upon the work to which he has contributed so much, and that many years may yet be given him and his good wife enriched with the blessings of God.

During this long period of service, he served five years as Secretary, sixteen years as Treasurer, and in 1899 was made President, which position he still honors. When in the homeland, he has not missed one meeting of the Board.

In the beginning of General Missions, if the total contributions of a day reached as much as $100, it made more stir in Mt. Morris, through D. L. telling it with joy, than a hundred times that amount now does. In 1886 he inaugurated the present endowment plan which has grown to such splendid proportions at this time.

The years were filled with many important events from now on. In 1885 he was appointed office editor of the "Gospel Messenger;" elected to the deacon's office, and chosen Superintendent of the Silver Creek and Mt. Morris Sunday-schools.

On June 15, 1887, he was called to the ministry by the Mt. Morris congregation and preached his first sermon

at the Pleasant Grove schoolhouse, two miles east of Mt. Morris, June 19, 1887. He was advanced in March, 1888, and ordained to the bishopric by the laying on of hands by Enoch Eby and Edmund Forney on March 13, 1891. During these years he kept steadily in the editorial chair, and his writings did much to unify the church and raise her ideals.

In 1891 he longed for another trip abroad, and, securing J. H. Moore to take his place as office editor, he planned a trip to Europe, including Egypt and Palestine. Sister Miller's health became such, on the journey, that they returned after visiting the churches of Europe. In 1891 he represented Northern Illinois on the Standing Committee for the first time, and was chosen Writing Clerk, which position he filled five times. He was chosen Moderator twice, and served on many church committees, among the more important being Revision of the Annual Meeting Minutes, compiling the Brethren's Hymn Book and Hymnal, Dress Committees of 1898 and 1909, and Compiling Rules Governing Conference. He also served on committees to many local congregations.

With the return from the tour through Europe and Egypt, in 1892-93, D. L. took up lecturing, giving his entire time to Bible Land talks. The year 1895 found him and his wife starting on their first trip around the world. In 1896 he made a proposition in which, by giving, on the annuity plan, nearly three-fifths of the capital stock of the Brethren Publishing Company, this business was thus secured for the church and taken over by the General Mission Board, April 1, 1897.

In 1901 he accompanied Albert Vaniman and wife to Sweden, and assisted in locating them in that mission field. At the same time he visited all the churches in Scandinavia. In 1904 he and Sister Miller made an extended tour of the world, visiting South Africa, Australia, India, China, Japan and the Hawaiian Islands. Of this two years' tour nearly a year was spent in India, and a distance of 38,000 miles was traveled. All his travels

abroad,—visiting the churches and missions,—were made at his own expense.

It pleased the Lord not to give him children after the flesh, but the following are the children of his mind and heart,—books that have had a large circulation and done much for the development of the church:

Europe and Bible Lands, ...1884
Wandering in Bible Lands, ...1893
Seven Churches of Asia, ...1894
Girdling the Globe, ...1898
Eternal Verities, ...1902
The Other Half of the Globe, ...1906

For several years he had been resting from writing books. In 1912 he conceived the idea of a book of biographies of church worthies, and in joint editorship with another, prepared "Some Who Led."

His labors have been somewhat restricted, in recent years, through the affliction, arteriosclerosis. Yet his letter writing and his repeated tours among the churches have been a great joy to him; his messages have been a great blessing where he has gone. He has held a number of series of meetings in which there were good ingatherings into the kingdom.

He resides in Mt. Morris, Illinois, and has an abiding interest in the things about him and over the Brotherhood.

ELIZA B. MILLER

Missionary to India, 1900

Simon B. Miller, a young man from Somerset County, Pennsylvania, came to Iowa and took up a homestead. After a while he returned and brought back with him Lydia Fike, his bride, and they made their home south of Waterloo, Blackhawk County, Iowa. To them were born five daughters and then five sons, who grew to maturity, besides four who died in infancy. Eliza, born November 18, 1874, is the third in the family. At seven she went

to live with her aunt, Mary Miller, a decided advantage to the child in this that her parents lived about ten miles from the church, while Aunt Mary lived within a few steps. From here she went to public school, Sunday-school, and here, also, she met many church workers who visited in her aunt's home. At eighteen she taught her first term of school and at the same time learned the dress-making trade. In November, 1903, she entered Mt. Morris College, Mt. Morris, Illinois, and between that date and the time of her appointment to India, she taught sixteen terms of public school, attended Mt. Morris College two years, and secured a first grade certificate in the State of Iowa. All this meant close, conscientious application.

Eliza's parents and grandparents were faithful members of the Church of the Brethren. Her Aunt Mary, with whom she lived, and Grandmother Berkley, with her also a great deal, were godly women of the same faith, and every influence was silently brought to bear upon the young life, to make it very devoted to the Lord. In the summer of 1888, when fourteen years old, Eliza, with four associates, was received into the Church of the Brethren by baptism, administered by Samuel M. Miller. There was no series of meetings in progress, but simply an indication of the revival spirit that permeated the congregation at this place about all the time. She was a regular attendant at Sunday-school, and soon became a teacher. At Mt. Morris she was active in prayer meeting. In 1897 the Mission Board of the Waterloo congregation elected her its secretary, which position she filled for three years. In 1899 she was appointed city missionary in Waterloo, which position she filled till within one month of sailing for India. At the North Manchester Conference of 1900, she was appointed to India. In the new field she had charge of the Girls' Orphanage for many years, and directed it in a most satisfactory manner. Now she is located at Vali (Umalla) and is doing splendid work among the women, as well as superintending the village schools.

JACOB L. MILLER

Member of General Mission Board, 1891-1894

Samuel and Mary (Lehman) Miller lived on a farm near Chambersburg, Pennsylvania, and to them was born on January 23, 1835, a son, Jacob, the first child of a family of ten children. When nineteen years old, Jacob located at Franklin Grove, Illinois, where he lived till the close of his life. He had the advantage of a common and high school education, and one year at Rock River Seminary, now Mt. Morris College.

On December 18, 1860, he was married to Ann Catherine, daughter of Jacob and Hannah Riddlesberger, to which union four sons were born.

When twenty-seven years old, he confessed Christ and united with the Church of the Brethren in the Rock River congregation, Lee County, Illinois. In 1891 he was elected a member of the General Mission Board, and took much interest in its work. Through consolidation, in 1894, he was not continued longer than the one term.

Sickness overtook him, and he lingered for upwards of a year before the end came. He was laid to rest in the Emmert cemetery, near Nachusa, Illinois.

SADIE J. MILLER

Missionary to India, 1903

Simon B. and his wife, Lydia Fike Miller, were blessed with fourteen children, four of whom died in early childhood. Of this goodly number, the Lord had use for two in India. Sadie, born on March 28, 1878, was the fifth child and youngest daughter of the family. They lived on the farm and every one of them knew what hard work meant. Located some nine miles from the South Waterloo church, they did not have the opportunity of regular attendance at services, yet all were eager to go whenever

Minerva Metzger Winnie Cripe Anna Hutchison
Mr. & Mrs. B. F. Heckman Mr. & Mrs. Paul Mohler and Family
Ida C. Shumaker J. Homer Bright Mrs. J. Homer Bright

opportunity afforded. She availed herself of all the educational advantages within her reach. When eighteen, she spent two summers teaching music near Le Mars, Iowa. At nineteen she took up studies at Mt. Morris College and completed a course. Here she taught vocal music and led in the public song service, thus helping to pay her way through school.

When D. H. Walker, of Somerset County, Pennsylvania, was holding meetings in the South Waterloo church, in the fall of 1892, Sadie was among the number who united with Christ in baptism. Her special talent was music. Her service of song has reached a large circle. Her influence among the students at college was a great help along religious lines.

Seeing the need of a teacher in India, the Mount Morris Sunday-school took up the task of raising money to send some one to supply it. The donors united on Sister Sadie, and in the fall of 1903 she went to India.

She has been a brave and unique worker among women on the foreign field. It is her delight, in the proper season, to pitch her tent in the outskirts of the mission field and there, with her Bible women and her service of song, tell the story of redeeming love to the heathen at their very doors. She fears not wild beast nor creeping things. And though to another such a life of service would seem lonely, to Sadie it is a joy, as she notes the onward progress of the Gospel, and its power among the benighted ones.

ADAM MINNICK

Member of Book and Tract Work, 1885-1890

Jacob and Elizabeth (Long) Minnick were farmers in moderate circumstances, living near Union, Montgomery County, Ohio. Jacob was reared in the faith of the Church of the Brethren, and was always a strong advocate of Sunday-schools, long before there were any in the Church.

Elizabeth was reared in the River Brethren faith. Both united with the Church of the Brethren in 1850. Into their home was born, on April 6, 1835, a son, whom they were pleased to call Adam. He was the second child in a family of three sons and two daughters, of whom two are living today.

Adam had but few educational advantages. His youth was spent in hard work on the farm, and all his schooling could easily be included in less than a year. But he tried to do the right, and became a practical and useful man. He made a success of farming. In 1884 he took up carpentering and contract work. He now lives a retired life at Trotwood, Ohio.

On November 20, 1856, he was united in marriage to Catherine Ziegler, and to them were born five sons, four of whom are living.

In June, 1866, he confessed Christ and united with the Church of the Brethren in the Blue River congregation, Indiana, Brother Jeremiah Gump administering baptism. He was an enthusiastic worker in Sunday-schools, teaching classes in all grades during his time. Just a year or two ago he resigned as teacher, because of age, but a class of boys asked him to teach them another year. Though a willing servant, the church did not call him to any official position. Nevertheless he was one of that all-around kind of brethren whom the officials and the church used freely. As solicitor for the Old People's Home he secured $15,000 endowment, and for four years served as its Treasurer. He was a member of the Committee of Arrangements for the 1886 Annual Meeting. Southern District of Ohio recognized in him sterling qualities, and elected him to serve two terms on the District Mission Board. On the Book and Tract Work he rendered much service. He solicited a large endowment, and served on a committee to examine mission stations for tract distribution. His help for the progress of the work was good.

PAUL MOHLER

Missionary to France, 1911-1912

S. S. Mohler, born and raised near Covington, Ohio, became one of the leading bishops of the Brotherhood. He was united in marriage to Mary Ann Deeter on November 3, 1853, and in 1869 the family moved to Johnson County, Missouri. To them were given seven sons and three daughters, of whom Paul, the youngest, was born December 5, 1876. He made good use of his country school privileges, and finished a course in the State Normal at Warrensburg, Missouri, for the purpose of preparing himself for school-teaching. This occupation he followed for ten years. In 1900 he located on a homestead in North Dakota but spent most of his time in teaching school and in successful commercial efforts, but in 1908 he gave up secular pursuits in order to devote his time and energies to soul-saving work. This led him to Bethany in the fall of that year, where he pursued, with great zeal, a course in Bible study.

He was united in marriage at Cando, North Dakota, to Lucy F., daughter of I. W. Leatherman, of West Virginia, and to them have been born two sons and one daughter.

From the very beginning Paul's spiritual environment has been most helpful. His grandfather and father were men of great piety and strong leadership in the church; his brothers,—all older than himself,—were officials in the church and good workers for the Lord. And Paul, when yet a lad of twelve summers, while J. M. Mohler, of Pennsylvania, was conducting a series of meetings in the Mineral Creek congregation, Mo., gave his heart to the Lord, and was baptized by M. S. Mohler. As he came to manhood, the church saw in him a worker, and the Smith Fork congregation, of Missouri, where he held his membership, called him to the ministry in 1902. He was advanced to the second degree in 1904, in North Dakota. Before sailing for France, on September 15, 1911, he was

ordained to the bishopric at Bethany Bible School, by the laying on of hands by I. Bennett Trout and J. H. Moore. In France he located at Oyonnax, a mission that had been conducted for some years by one who had united with, but had not been reared in the faith of the Church of the Brethren. It was not long until Brother Mohler, after acquiring the language to some extent, discovered the real character of the leader and his work. After Bro. Mohler reported the situation to the Board, and the latter deliberately went over the entire matter, time after time, it was decided to close the mission. Brother Mohler returned to the homeland and is now engaged as a worker with Bethany Bible School.

MRS. PAUL MOHLER, NEE LUCY F. LEATHERMAN

Missionary to France, 1911-1912

To I. W. Leatherman, and his wife, Sarah (Kline) Leatherman, were born two sons and three daughters. Lucy F. being the oldest, gladdened their hearts November 19, 1877, while the family was living in Mineral County, West Virginia. Lucy made good use of the common school in her early life and then finished the Normal-English Course at Juniata College, Huntingdon, Pennsylvania, with the class of 1895. She remained at Juniata another year, taking further work. She then engaged in teaching and home work for the next six years.

At Cando, North Dakota, she was united in marriage to Paul Mohler, and to them have been born two sons and one daughter.

From a child she enjoyed not only good religious training in the home, but the inspiration of the Sunday-school and church services, which she was permitted to attend regularly. While at Juniata College, she confessed Christ and united with the Church of the Brethren during meetings held by I. D. Parker. Since this step she has been an active Sunday-school and church worker, and after her

marriage a good help to her husband. She knows how to endure hardship as a good soldier and, perhaps, has had her full share. She was glad to go with her husband to France, stood by him well in his trying work there, and is now in their home at 4341 Congress St., Chicago, while her husband is in the field working for the Lord.

JOHN M. PITTENGER

Missionary to India, 1904

Joshua W. Pittenger, of Scottish descent and Calvinistic tendencies, and his wife, Mary Ann Senseman, of Lancaster County, Pennsylvania, stock, were devoted members of the Church of the Brethren, living at West Charleston, Miami County, Ohio, when their son John was born on March 6, 1869. John is the fourth child in a family of three sons and five daughters. When two years old, his parents moved to a farm near Pleasant Hill, Ohio,—still the old family home. John's school-days were used to great profit to himself, but in March, 1886, his father died, imposing heavier responsibility upon him than his young shoulders should have borne. But he took hold manfully, prepared to teach school, and in 1889 was teaching his home school, continuing for a number of terms. He spent one year at Mt. Morris College, Mt. Morris, Illinois, and three years at home, working on the farm in the summer, and teaching in the winter. In 1895 he entered Juniata College, Huntingdon, Pennsylvania, completed the Normal English Course in 1897, the Classical Course in 1902, and began to lay his plans for service on a foreign field.

While at Juniata College, he met Florence, daughter of Daniel Baker, of Maryland, and to her was united in marriage at the home of J. B. Brumbaugh, on May 18, 1904. To them have been born one son and one daughter.

When John was nineteen years old, he confessed Christ, while attending a series of meetings conducted by Quinter

Calvert in the Newton congregation, and was baptized by D. D. Wine. His Sunday-school and Christian work has been earnest and productive of much good. While at home, on September 2, 1897, he was called to the ministry, advanced to the second degree October 25, 1903, and at Vyara, India, ordained to the bishopric by the laying on of hands by W. B. Stover and J. M. Blough.

His station in India has been at Ahwa, in the Dangs Forests, a territory of a thousand square miles, with a population of over 30,000, and in this great field he and his wife alone have been laboring for the Master. His work is evangelistic, educational and medical, as far as able. His hands have been more than full and his labors have resulted in much good. He has just begun his first furlough home.

MRS. JOHN M. PITTENGER, NEE FLORENCE BAKER

Missionary to India, 1904

Daniel Baker, of Garrett County, Maryland, was reared in the Brethren faith, while his wife, Lydia Kemp, had been reared under Amish influences. Both, a few years after their marriage, united with the Church of the Brethren, and have been faithful ever since. Florence, the fourth child in a family of five sons and three daughters, was born on June 15, 1879. She enjoyed her childhood school-days and made good use of her opportunities. In 1896-97 she taught public school in the country, and in the fall of 1897 entered Juniata College, Huntingdon, Pennsylvania, where she continued until graduating in the Normal English Course in 1900. She returned to college in 1902, and continued Bible studies. During a part of this time she was assistant librarian of the college.

On May 18, 1904, she was united in marriage to John M. Pittenger and to them have been born one son and one daughter.

Florence's parents, greatly desiring to see their children do well, gave them good schooling and instilled into them proper Christian principles. At a love feast in the Maple Grove congregation, Maryland, in the fall of 1888, she united with the Church of the Brethren, and was baptized by W. T. Sines. She has always been very active in church work. At college she was regular attendant at all the religious services, no matter how many came in a day. She taught a mission study class, was leader of mission bands, and an able helper in revivals during the seven years she was at Juniata. In going to India, which she gladly did, she has undergone much hard labor and many lonely hours. Her husband's station, at Ahwa, in the Dangs Forests, is far away from any other foreigners. There she has been often alone for a number of days, while her husband was away from home on duty, but she has been faithful, helpful, and happy in service for her King.

LEWIS A. PLATE

Member of General Mission Board, 1892-1894

F. W. Plate, Ph. D., was an honored professor of languages at the Collegiate Institute of Bremen, Germany, and the author of several textbooks. His wife, originally from Switzerland, became, later on, a resident of Leipsic, Germany. Here their marriage took place in 1840.

A call from the Collegiate Institute at Bremen hastened an early removal to that city, where family ties continued unbroken until the death of the father in 1865, leaving to the mother the care of five children,—three daughters and two sons. Lewis, next to the youngest, was born on July 16, 1855. Religiously the entire family was of the Lutheran persuasion.

Lewis enjoyed the excellent educational advantages of the city schools at Bremen, later on taking a more advanced course at Zürich, Switzerland. Because his older

brother Ernest lost his health in the Franco-Prussian war, Lewis, prompted by the wish of his mother,—to have him escape military duty,—landed in the United States on October 18, 1872.

Brother Plate's first introduction to the Brethren was at the Annual Meeting at Meyersdale, Pennsylvania, in 1873. Here he became acquainted with such brethren as James Quinter, C. G. Lint, Grabill Myers and others. Later on,—and for several years thereafter, as long as the practice continued,—he translated the Annual Meeting Minutes into the German language for the benefit of the German-speaking members.

In the year 1874, while residing in Somerset County, Brother Plate united with the Church of the Brethren by baptism administered by Valentine Blough. Soon after, he accepted a position in the office of the "Pilgrim" at Huntingdon, Pennsylvania, and later on conducted a small German department in that paper. At the request of several German churches in Pennsylvania and elsewhere, he started a small German monthly, "Der Brüderbote," in Lancaster, Pennsylvania. The first number was issued in the spring of 1875. At the suggestion of J. T. Myers, the paper was moved to Germantown, Pennsylvania, enlarged by adding an English department, making sixteen pages in all, and known as the "Brethren's Messenger." In 1876 this publication, together with the printing outfit, was moved to Lanark, Illinois, where J. H. Moore and M. M. Eshelman thereafter published the paper under the name of "Brethren at Work." Brother Plate has been associated with the publishing interests, which finally came into the hands of the church, ever since. In the fall of 1907 he was elected assistant editor of the "Gospel Messenger," which position he still occupies.

During his residence at Mt. Morris, Illinois, in 1890, he was elected deacon and has served faithfully in that capacity through all the years. He has been over twenty-five years one of the most faithful Sunday-school teachers in the Brotherhood, rarely missing any session and, for that matter, any service of the congregation.

In 1892 he was chosen a member of the General Mission Board and continued in that capacity until the new organization under the consolidation in 1894. While residing in Mt. Morris, Illinois, he was a trustee of the Old People's Home, located in that village.

He resides in Elgin, Illinois, active, faithful and earnest in all his labors.

JOSEPHINE POWELL

Missionary to India, 1906

The Powells, for two generations, were members of the Missionary Baptist Church. The father was of English descent; the family was residing at Williamsport, Indiana, on June 6, 1871, when their daughter Josephine was born. Because of sickness in the home, Josephine spent much time with relatives, her grandmother and an aunt. It so happened that their homes were so located that she did not have good school privileges. But the grandmother, mindful of the girl's needs, supplied, in a great measure, the lack until Josephine was permitted to attend the Williamsport high school one year. Time went by until, in 1896, she entered Manchester College, North Manchester, Indiana, and continued three years, making good use of her privileges there.

Early in life she confessed Christ, united with the Missionary Baptist Church, and was earnest and active. The Church of the Brethren had a mission at Williamsport, and the General Mission Board assisted in building a churchhouse there. Josephine attended a love feast at this place, sought the Word diligently, and in March, 1896, united with the Church of the Brethren. Since that date she has been an earnest worker for the Brethren. In 1906 she offered herself as a missionary to India, was approved by the Conference at Springfield, Illinois, and sailed that fall for her chosen field. She has served most of her time at Vada, and has done good work. Dur-

ing the absence of the brother and family in charge, through sickness or otherwise, she assumed charge of the work, assisting a new missionary in directing the affairs of the station.

She is just home on her first furlough, happy in service, glad to greet the churches, and anxious to do all for India she can.

JOHN W. PRICE

Member General Mission Board, 1887-1893

In the first part of the last century there lived two godly people, John and Catherine Gear Price, in Franklin County, Pennsylvania. He was related to the Prices that emigrated from Germany a few generations before. About 1820 the family moved to Berkeley County, West Virginia, and settled on a farm near Charlestown. Here John W. was born on February 9, 1823. When John was a lad of sixteen summers, he came with his parents to Ogle County, Illinois. The family settled on a farm a few miles south of Mt. Morris, Illinois. Here the parents lived and died, and here John also lived until he passed to the beyond.

School privileges were meager in those days. While a boy, John knew more about hard work than books; for even in the winter, till Christmas or after, he helped to thresh out wheat on the barn floor, by the slow process of "tramping." After this work was done, he had an opportunity to attend a few weeks of school before the spring work opened up. When he became of age, he attended several terms at Rock River Seminary, now known as Mt. Morris College. Thus prepared, he began to teach country school, continuing that work for a number of winters. Along with this, he kept up his farm work in a very successful manner.

In 1848 he was married to Nancy Rowland. To them were born five sons and three daughters, six of whom are

living, and four of whom are members of the Church of the Brethren.

When twenty-seven years old, he and his wife confessed Christ, baptism being administered within the bounds of the Rock River congregation, near Franklin Grove, Illinois. Later, in 1857, when the Pine Creek congregation was formed, these two were charter members, and did not remove from its bounds until their membership was transferred by the Father to the glory world. In 1864 he was elected deacon and served in that office for thirty years as a good man full of the spirit of faithfulness and kindliness to all. In 1887 he was elected a member of the District Mission Board of Northern Illinois and Wisconsin, and continued until 1892. In 1887 he was elected a member of the General Mission Board, and served till 1892. He was a wise counselor during those experimental days.

He was an untiring student of the Word of God, a great reader of religious literature, and a regular attendant at the Special Bible Terms at Mt. Morris, as long as he lived. It was his delight to attend Annual Meeting, drink from its overflowing spiritual fountains, and he was more than overjoyed when permitted to return from the Meyersdale, Pennsylvania, Conference, in 1894, with the glad news that the church was sending missionaries that year to foreign lands. June 7, 1894,—two days after his return,—with the vision of the enlarged church on the foreign field still vivid in his mind, his spirit suddenly and quietly took its flight. His body was laid to rest in the Pine Creek cemetery to await the resurrection morn.

JAMES QUINTER

Member of General Mission Board, 1880-1884

John Quinter was a day laborer of Philadelphia with very limited means. His wife, Mary Smith, was a native of New Jersey. To them were born two daughters and

one son,—the latter, James, on February 1, 1816. In 1824 the family moved from Philadelphia to Phœnixville, Pennsylvania, where the father and little son worked in the iron mills. James, with donkey and cart, gathered the finished product from the workmen and placed it in the stock room. When thirteen years of age, his father died from exposure and hard labor, and the burden of supporting the family, in part, fell upon the lad's young shoulders. An education under such circumstances was almost beyond reach; yet James used his spare moments in reading standard books and studying the Bible, and his intense desire was in part gratified through the kindness of friends helping him to get books, while his mother assisted him all she could. He became a successful school-teacher, having charge of the school at Lumberville, now Port Providence, Pennsylvania, for seven consecutive years.

On September 17, 1850, he was united in marriage with Mary Ann, daughter of Daniel Mosier. By this union one daughter was born. In 1857 his wife died, and on April 11, 1861, he was married to Fanny, daughter of John Studebaker. To them were born two daughters,—Mary, the older, being a missionary in India.

Brother Quinter inherited a deeply religious spirit. This was tenderly developed by good association, and especially by the family of Abel Fitzwater, with whom he lived a while. In 1831, when the revival wave was passing over the country, he was deeply wrought upon and confessed Christ, and was baptized in the Coventry church when seventeen years old. His zeal for the Lord urged him forward by leaps and bounds. A prayer meeting was organized,—the first in the Brotherhood,—where he witnessed for Christ. His addresses carried such conviction that he was called upon to preach before the church had called him to the ministry. In 1838 he was elected minister at a meeting held in George Price's home, and in 1856, by the advice of the bishops assembled at Annual Meeting, he was ordained to the bishopric. After being in the ministry a short while, he moved to Western Penn-

sylvania and took charge of the Ten Mile congregation, where, during the first six months of his pastorate, some sixty persons united with the church. In his day he was a leading evangelist of the Brotherhood. In 1856 he accepted a position as assistant editor to D. W. Kurtz, and did not cease his editorial labors till the close of his life, thirty-two years later. In 1873 he became sole proprietor of the "Gospel Visitor" and "Christian Family Companion." In 1876 these were united with the "Pilgrim" and published under the name "Primitive Christian." In 1883 this paper was united with the "Brethren at Work" and published under the name "Gospel Messenger." In the last consolidation Brother Quinter was made Editor-in-chief, which position he held till his death.

He was a friend of education, even if he had had poor opportunities along that line himself, and yet, despite it all, did so well in life. In 1861, the Brethren having bought a school property in New Vienna, Ohio, he undertook to carry on a Brethren's school, which he continued for three years, closing because of the panic. He gave Juniata College, at Huntingdon, Pennsylvania, all the support he could, and, during the last nine years of his life, was President of the College. It was as a preacher of righteousness, while connected with the college, that the student body knew Brother Quinter best. Besides his editorial labors, he compiled, in 1867, a hymn book which was long used by the church. He held several debates,—the "Quinter and McConnell Debate," on the doctrines of immersion, communion and feet-washing, and another with S. P. Snyder on immersion, were his most noted ones. Reports of these two debates were published in book form. In 1886 he published "Trine Immersion," an able defense of the doctrine from a Biblical and historical standpoint.

His heart was warm for a world evangelism, and he was found identified with every aggressive effort to win the world for Christ. When the plan for Foreign and Domestic Missions was formed, in 1880, he was made a member of the Committee, and then chosen as its treasurer, which position he filled until the new Board was formed.

While in Conference at North Manchester, Indiana, in 1888, and engaged in leading the great audience in prayer, the Father whom he loved and served so well, stilled his tongue. When near-by brethren looked up, because of the silence, they discovered the Lord had called his servant home. This was May 19. While the entire Brotherhood mourned, his body was laid to rest in the cemetery at Huntingdon, Pennsylvania.

MARY N. QUINTER

Missionary to India, 1903

Near New Vienna, Ohio, lived James Quinter, teaching the Brethren's children. It was soon after his second marriage, when Fanny J. Studebaker became his wife, that he began the school. To them, on January 21, 1863, Mary was born. While she was yet a child, Brother Quinter moved his family to Columbiana, Ohio, where he edited the "Gospel Visitor." From this place they moved to Covington, Ohio, and then to Meyersdale, Pennsylvania, where Brother Quinter continued his editorial work.

Mary had a good spiritual heritage and responded to its influence in 1876 when, a little over thirteen years old, she confessed Christ and united with the Church of the Brethren through baptism administered by C. G. Lint. In the fall of the same year the family moved to Huntingdon, Pennsylvania, where Sister Quinter still resides in the old home.

In 1877 Mary entered the Normal School at Huntingdon, and graduated in the class of 1883 in the Normal English Course. She taught school in Pennsylvania and New Jersey for several years. Upon the death of her father, in 1888, she returned home, to live with her mother. In 1891 she completed "Quinter's Life and Letters," an interesting biography of her father, a book that every reader prizes. In 1895 she accepted a position as librarian of Juniata College, which position she filled until 1902. At

this time the General Mission Board called her to take up mission work among the children in Chicago. This experience led her to offer herself for the foreign field, and in 1903 she was sent to India.

On the field she has done commendable work. She has the supervision of the Widows' Home at Jalalpor,—a position carrying with it concern for the welfare of some of the most unfortunate of India's wretched ones. She was home on furlough in 1910-1911, and spent some time among the churches where her messages were heard gladly.

SAMUEL RIDDLESBERGER

Member of General Mission Board, 1884-1894

To Jacob and Josephine (Foreman) Riddlesberger, residents of Waynesboro, Franklin County, Pennsylvania, was born on July 1, 1823, a son whom they called Samuel. He was the fourth child in a family of three sons and two daughters. Poverty marked the pathway of the parents, who were engaged in farming, and as soon as Samuel was old enough to become a bread winner, even in a small way, he was put out to work on the farm. Thus it was that he received but two months' training in the schoolroom, and grew up to manhood a hard-working man. In 1845 he came to Franklin Grove, Illinois, and engaged in farming. He was a successful business man and farmer, seeking "to do good unto all men" and enjoyed the accumulation of some property in his advanced years.

Though his parents did not confess Christ, they sought to instill proper ideals into the hearts of their children. Judging from Samuel's interest in church work in later years, he would have been one to attend Sunday-school, had there been one within reach when a young man. In 1849 he confessed Christ by uniting with the Church of the Brethren in the Rock River congregation, near Franklin Grove, Illinois, Joseph Emmert baptizing him. In 1869

he was called to the deacon's office, in which capacity he was a most faithful and active man. When the church took up Sunday-school work, he was a willing worker and a regular attendant as long as he was able to go.

Choosing Mary A. Foreman as a life companion, they were united in marriage on March 14, 1844. To them were born five sons and eight daughters, of whom seven are living and four have confessed Christ.

When the General Mission Board was organized, in 1884, he was elected a member and served ten years. Though lacking in education, he was a man of tact and ability that made him very valuable for the Board. On December 6, 1887, he was appointed a solicitor for endowment in Northern Illinois, and through subscription brought in upwards of $50,000. In fact, he was the first solicitor that brought the Board good returns for his labors. His manner of approach begat confidence, and more than one member asked him, "Well, Brother Riddlesberger, how much do you think I ought to give?"

After an illness of about one year he peacefully passed away, and his body was laid to rest in the Emmert cemetery, near Franklin Grove, Illinois.

AMOS W. ROSS

Missionary to India, 1904

Robert Ross, a Clark County, Ohio, boy, came west with his parents, who located on a farm near Sidney, Indiana, in 1849. Here, later on, he married Susan Snell, a sister to the Snell brothers, four of whom have been faithful ministers in the Church of the Brethren. To Robert and Susan Ross was born, on September 27, 1879, their son Amos, the second child in a family of three sons and one daughter. After he was ten years old he made good progress in public school, though he always had to work hard for all the development he gained. In 1896 he entered Manchester College, North Manchester, Indiana,

S. Olive Widdowson J. I. Kaylor Mrs. J. I. Kaylor
Q. A. Holsopple Mrs. Q. A. Holsopple
Anna Eby J. F. Graybill Mrs. J. F. Graybill

and applied himself closely for two years. In 1899 he took up Bible and Academic Classical Courses in Mt. Morris College, Mt. Morris, Illinois, completing both with the class of 1902. In 1903 he accepted a pastorate at Sterling, Colorado, where, with all his ability, he began to develop the congregation. He was there a little over one year, during which time a church was erected and dedicated, and a number added to the fold. At the Carthage Conference, in 1904, he was invited by the Board to go to India, and responded readily.

At Mt. Morris College he met Flora J. Nickey, a daughter of A. J. Nickey, of Nebraska, and on June 12, 1902, at her home, they were united in marriage. To them have been born two daughters.

Not until at Manchester College, the second year, did Amos yield his heart to the Lord. He confessed Christ while T. T. Myers was holding a series of meetings in the college, and was baptized on January 22, 1898, by E. M. Cobb. Within a year the Spring Creek congregation, of Indiana, called him to the ministry. At Mt. Morris College, through hearing Bertha Ryan, D. L. Miller, and others, speak on missions, his heart was set on the foreign field. In 1901 he started the agitation which resulted in the Mt. Morris College Missionary Society. This organization selected Daniel J. Lichty to represent them on the field, obligating itself to support him. In India his station has been at Vyara, where now there are a number of village schools, a boarding school and a large area for evangelistic work,—all under his supervision. He is just home on his first furlough, and is campaigning for missions.

MRS. AMOS W. ROSS, NEE FLORA NICKEY

Missionary to India, 1904

A. J. Nickey, born in Lower Cumberland Valley of Pennsylvania, formerly of Oakley, Illinois, but now located near Juniata, Nebraska, has always been aggressive

in missions. Mary Heckman, daughter of John and Barbara Heckman, of Cerro Gordo, Illinois, became his wife on May 2, 1880. Both have a godly heritage in their parents; both have sought to transmit it to their children. To them, on May 5, 1881, was born their daughter Flora, the oldest child in a family of three sons and three daughters, of whom four are living. After public school life, of which Flora made good use, she entered Mt. Morris College, Mt. Morris, Illinois, in 1899, and continued nearly four years.

On June 12, 1902, she was united hand and heart to Amos Ross at her father's home near Juniata, Nebraska, and to them have been born two daughters.

At eleven years old, while Solomon Bucklew was conducting a series of meetings in the Oakley congregation of Southern Illinois, Flora confessed Christ and was received into the church by baptism. None ever entered the service of the Master with a greater consecration. At twelve she was teaching a Sunday-school class and has been an active worker since. At college she was interested especially in all religious work, and there volunteered for missions. In India, with the village school work, as well as boarding school under her husband's care, she has many duties besides the care of the family that God has given her. Her parents at home are a constant stimulus to faithfulness if she needed it, but she has supplemented her husband's work well and effectually.

COLLIN P. ROWLAND

Member of General Mission Board, 1884-1885

To John and Susan (Puterbaugh) Rowland, prosperous farmers living in Cherry Grove Township, a few miles north of Lanark, Carroll County, Illinois, was born on October 18, 1849, a son whom they called Collin. He was the second child in a family of three sons and one daugh-

ter. He availed himself of the training offered by the common schools, but put in most of his time on the farm.

On February 6, 1873, he was united in marriage to Sarah A., daughter of Otho and Anna Boyd, and to them were born two sons. They remained on a farm in Cherry Grove Township till April 10, 1906, when they moved into Lanark, Illinois, where they now reside.

While Daniel Dierdorff and Levi Trostle were holding meetings in the Cherry Grove congregation, Collin was one who confessed Christ and united with the Church of the Brethren, S. Mattis administering baptism on February 20, 1874. In 1880 the congregation called him to the deacon's office. Ten years later, on May 20, 1890, he was elected to the ministry. He preached his first sermon on June 15, 1890, in the Cherry Grove house, using for his text 1 Cor. 2: 1-2. He was ordained to the bishop's office May 19, 1898, Brethren I. B. Trout and Wm. Eisenbise laying on hands in the ordination.

While Northern Illinois was organizing and directing the Danish mission, before 1880, he was treasurer for the District, and forwarded the first thousand dollars sent by the Brotherhood to foreign lands. He served as Secretary-Treasurer of the District Mission Board of Northern Illinois and Wisconsin for twenty years. When the General Mission Board was formed, in 1884, he was elected a member for the short term. Of late years he has taken great interest in holding series of meetings in the border lands of the Brotherhood, spending much time in Wisconsin, Michigan and Canada. The southern part of the United States has also received considerable attention.

B. MARY ROYER

Missionary to India, 1913

Benjamin Royer grew up on a farm near Talmage, Lancaster County, Pennsylvania. His wife, whose maiden name was Laura Buch, was a devoted Christian girl, a

member of the Evangelical Association. They were married early in life and B. Mary gladdened their home August 30, 1881. Seventeen months after, the mother passed beyond, and Mary was taken to her Grandmother Buch, a widow, to be cared for. During the winter they lived in Richland, Pennsylvania, with an uncle of Mary, where she received her public school education. The summers were spent at Rothsville, with a great-aunt,—dreamy days for Mary, as she spent her childhood under the quiet influences of these two elderly people. Since the age of fourteen, Mary's home has been with her uncle in Richland. Here, through her aunt, who is a member, she became acquainted with the Church of the Brethren. During the years 1903 and '04 she worked in the bindery of the Brethren Publishing House, and was an active member of the Elgin congregation in Illinois. In 1907 she completed the English Bible Course at Elizabethtown College, Elizabethtown, Pennsylvania. In 1909 she graduated from the Bible Teachers' Training School, of New York City. She then taught Bible and English for two years in Hebron Seminary, at Nokesville, Virginia. During the spring of 1913 she worked on a nurse's course at Battle Creek Sanitarium in Michigan, the better to prepare herself for her life work.

She prizes most the Christian influence of her Grandmother Buch. While her grandmother taught her Bible stories, the real story of proper Christian living was breathed into her soul day by day by that dear foster mother. While Hiram Gibbel was holding a series of meetings in the Tulpehocken congregation, in the winter of 1897, Mary confessed Christ and was baptized on Christmas Day by Brother John Herr. Her training at Elizabethtown College, in the midst of its religious influence, was the next greatest blessing in her life. She was an active Sunday-school worker, taught teacher-training classes both at home and in Hebron Seminary, and has been a conscientious witness for Christ wherever she went. She sails this fall to her chosen field of labor, to do her best for the Master among India's heathen.

GALEN B. ROYER

Member of General Mission Board, 1910—

J. G. Royer's ancestors are of Swiss descent. In Europe they were Lutherans, but for the past five generations, members of the Church of the Brethren. He is known in the Brotherhood as an educator,—having taught school for fifty years. He was President of Mt. Morris College for twenty years, and is well-known as an evangelist. Elizabeth Reiff, who, on December 8, 1861, became his wife, is of German extraction, the relationship going back to the Harleys, Titlows and Stouffers of earlier days. To these two, who had confessed Christ before they were seventeen, were given one son and seven daughters, Galen B., born September 8, 1862, being the eldest. His education in the public school was under his father until he secured a certificate to teach. After teaching country school two winter terms, he entered Juniata College, Huntingdon, Pennsylvania, and graduated in the Normal English Course in 1883. He then entered Mt. Morris College, Mt. Morris, Illinois, teaching music and continuing his studies for one year. For several years he joined his father in the management of Mt. Morris College. He received diplomas from the Commercial Department of Mt. Morris College and the Northern Indiana Business Institute, Valparaiso, in 1887. He was principal of the Commercial Department of Mt. Morris College two years. In 1889 he was appointed assistant to D. L. Miller, Secretary of the General Mission Board. In 1890 he was elected Secretary of the Board. About 1893 he resigned his position in Mt. Morris College, to give needed time to the work of the Mission Board. He also acted as General Agent for D. L. Miller's "Wanderings in Bible Lands." In addition to his regular duties as Secretary of the General Mission Board, he was head bookkeeper of the Publishing House when the publishing interests came under the control of the Board, 1897, continuing in that work for three years. In 1906, as architect and superintendent of construction, he erected the north half of the

present Publishing House building. On May 26, 1900, he was elected Treasurer of the General Mission Board.

On March 5, 1885, Galen was united in marriage to Anna M., a daughter of Abram Miller, of Washington County, Maryland, and a sister of D. L. Miller, well known in the Brotherhood, whose fatherly help through the years had been most unusual. To them have been born two sons and four daughters, Mrs. Kathren Holsopple, the third child, serving the Lord in India.

To his godly parents Galen owes much in his spiritual life. When eleven years old, while Joseph Leedy was conducting a revival in the high school room at Burnetts Creek, Indiana, he confessed Christ, and by baptism, administered by John S. Snowberger, united with the Church of the Brethren on February 22, 1874. During his college days he was Sunday-school teacher and superintendent; by the Mt. Morris congregation, Northern Illinois, called to the ministry on March 9, 1889, and advanced on March 8, 1890; in the Elgin congregation, Northern Illinois, on July 9, 1907, he was ordained to the bishopric by the laying on of hands by E. B. Hoff and Callo Fahrney. The oversight of the Elgin congregation was placed in his hands from January 1, 1908, to May 1, 1913. He always rejoiced to engage in evangelistic labors, when opportunity permitted. He represented Northern Illinois and Wisconsin on the Standing Committee of Annual Meeting of 1910 at Winona Lake, and served as Reading Clerk of that Meeting. He was a member of the Committee framing the "Dress Report," adopted at the St. Joseph, Missouri, Conference of 1911. He visited the churches of Europe in 1907, in company with Chas. D. Bonsack, a nine weeks' trip; again in 1910, with his wife, a five months' trip. The Conference of 1913 appointed him to visit the churches of China and India in company with H. C. Early.

He is author of twelve volumes of "Bible Biographies for the Young." He edited the "Missionary Visitor" from its beginning till April 11, 1912. With D. L. Miller he is joint author of "Some Who Led."

SAMUEL D. ROYER

Member of Book and Tract Work, 1885-1894

In Buffalo Valley, Union County, Pennsylvania, there lived a godly man, Jacob Royer. His wife, Susanna, was a daughter of John and Susanna (Eikenberry) Myers. His activities in the church in' his day made him easily a recognized leader. To Jacob and Susanna were born five sons and two daughters. Samuel, born on June 3, 1840, was the seventh child in the family. They had a good farm in the valley and prospered. Samuel enjoyed the work of the farm and did not avail himself of more schooling than the common schools offered him. In May, 1864, he moved to Darke County, Ohio, and finally settled on a farm north of Bradford, in Miami County, where he and his family still reside.

Mary, a daughter of Joseph Mummert, became his wife on December 19, 1865, and to this union was born one daughter.

When Samuel was but eighteen years old,—October, 1858,—he confessed Christ and by baptism, administered by Isaac Myers, united with the Church of the Brethren. He was always willing to do all within his ability for the church. He led the advanced effort for Sunday-school and mission work where he lived. In 1878 he was called to the deacon's office by the Harris Creek congregation and so faithfully proved himself a servant, that in November, 1885, the same congregation elected him to the ministry, and in 1888, advanced him to the second degree.

His services on the Book and Tract Work were appreciated, for he was one of the first appointed, given a three-year term to begin with, and was reappointed as long as the organization existed. During the nine years he missed but one meeting of the Committee. He rejoices over the work accomplished, and his services brought him many spiritual blessings.

SAMUEL F. SANGER

Member of General Mission Board, 1893-1901, 1903-1906

Near Harrisonburg, Virginia, this youngest son of John and Elizabeth Sanger was born on February 4, 1849. His mother was a daughter of the German pioneer preacher, John Flory, who made two trips to Ohio on horseback, and labored among the churches in the Miami Valley about one hundred years ago. Reared on the farm, educated in the public schools in a rather limited way, and stirred by the horrors of the Civil War, Samuel finally reached his manhood. When twenty years of age, he made a trip as far west as Kansas and Nebraska, and while in Iowa, among some relatives, taught one term of school in the Prairie schoolhouse, about two miles east of South English, Iowa. After returning to Virginia, he taught three terms more. In 1874 he located at Luray, Virginia, and joined Dr. W. S. Cline in the drug business. In a short time he bought out his partner, moved the business to Bridgewater, and there carried on a drug and general merchandise store for about twenty years. In 1896 he moved to Calverton and later to Manassas, Virginia. In December, 1899, he located at South Bend, Indiana, where he engaged in the manufacture of medicines. In 1910 he moved his family to Empire, a new colony in Northern California, which he helped to organize and establish.

In 1872 he was married to Rebecca Thomas, who died about eighteen months after, leaving him a little daughter. In 1875 he married Susan A. Thomas, a sister of his former wife, who died in 1898, leaving him four children. October 3, 1899, he was married to Matilda Beachy, nee Yoder, of Elk Lick, Pennsylvania.

When but sixteen and one-half years old he united with the church, Solomon Garber baptizing him on August 30, 1865. In 1873 he was elected deacon; in 1876 he was called to the ministry, two years later advanced to the second degree and in 1892 ordained to the bishopric. He

presided over the Midland congregation, Virginia, three years; the Nokesville congregation, Virginia, two years. He gave much time to church work in the Shenandoah Valley, Eastern Virginia, and the mountain mission fields near by. After moving to Indiana, he had oversight of some four congregations, besides taking an active part in building up the congregation in South Bend. Five times he served as Moderator of District Meeting in Northern Indiana, five times as member of Standing Committee of Conference, twice as its Moderator, and once as Reading Clerk. He was one of the first trustees of Bridgewater College, and served as its first Secretary. He was also a trustee of Manchester College, in Indiana, and President of the Board of Trustees for a number of years. He was a member of a number of committees, of which the framing of the constitution, governing the church's Educational Board, is worthy of special mention.

In 1893 he was elected a member of the General Mission Board and rendered faithful and conscientious service for ten years. Of the work of the General Mission Board he has this to say in May, 1913:

During the time I was connected with the General Mission Board I had the privilege of seeing much of its work, from the beginning of our mission work in the foreign fields and the rapid strides which have been made in so short a time, as well as the changes which have been made in our publishing interests.

I recall, with some sense of humility, the time when our first missionaries for the India field came before the Board, and by them were presented to the Standing Committee, at Meyersdale, Pennsylvania, in 1894. There was no small amount of misgivings about so great an undertaking, as well as some rather injudicious criticisms.

As I now look back over the ten years of my connection with the Board, and see the increased number of workers who have been sent into the field, from time to time, as well as the noble support given them by the church, I am m re than surprised.

I also recall, with pleasure, the work of the publishing interests of the church, and when I think of the small two-story frame building, with some five or six rooms, located on one corner of the campus at Mt. Morris Col-

lege, in which about all our printing was done, less than fifteen years ago, and now consider the large, well-equipped Publishing House at Elgin, Illinois, with the increased business of the House, I recall the predictions, freely made of its failure, should the church attempt to own and control this business.

The Brotherhood should ever appreciate the carefulness with which the Mission Board has conducted her missionary and publishing interests, not overlooking the fact that so much of this work had to pass through the experimental stages. All these years of labor by this Board has been done without any compensation for time, but not without sacrifice by its members, although cheerfully done.

MRS. HARVEY F. SHIRK, NEE BERTHA RYAN

Missionary to India, 1894 to 1900

In 1887 Jacob S. Ryan and his wife, Polly C. Grove, both members of other denominations, united with the Church of the Brethren. Soon after Brother Ryan was called to the ministry and served the church well until his death. To them was given the joy of four girls, Bertha, the second, being born December 18, 1872, on a farm near Alvo, Nebraska. Bertha attended school in the country and after thirteen years of age worked in some one's kitchen during vacations, so as to earn money for books and clothes. At sixteen she was possessor of a certificate to teach school, but took another year of training in the Greenwood high school. Then she taught two terms, spent the winter of 1890-'91 at Mt. Morris College, Mt. Morris, Illinois, taught a few terms, entered McPherson College, McPherson, Kansas and spent a year; then, at the invitation of Alice J. Boone, she worked in the children's mission in Chicago one year.

At the age of seventeen she confessed Christ. It was while attending school in Greenwood, during a Methodist revival that Bertha confessed Christ. She was born anew on April 9, 1889, G. W. Stambaugh administering baptism. She was fervent in prayer, loved quiet meditation, and

rejoiced in her Lord. While at McPherson, the idea of consecrating her life to missions was definitely formed and she was approved as a missionary by the Conference of 1894 at Meyersdale, Pennsylvania, to go out with Brother and Sister Stover. In India she endeared herself to the people because of her heart touch in her labors. It was Bertha who made the two first trips into the Central Provinces during the famine and brought back a party of orphans each time, thus forming the nucleus of that splendid orphanage work of India. She began a Sunday-school movement among English-speaking children that stirred the opposition of the Catholics, and had to be closed. Upon her return on furlough, in 1900, she wrote the appeal for help for suffering India, which brought forth the largest offering the Brotherhood ever made at one time for one cause.

While at home on furlough, she was united in marriage to Harvey F. Shirk, on August 7, 1900. They entered a medical college in Los Angeles, California, with a view of better preparation for the field. After a year in school their plans were changed, and they now reside at Elgin, Oklahoma. God has given them two sons and three daughters, and it is the fond hope of the mother that some day one or more of her children will take her place in the field on which she was not permitted to continue.

IDA C. SHUMAKER

Missionary to India, 1910

To Alexander E. and Lydia Elizabeth (Lint) Shumaker were given two sons and four daughters, of whom Ida C., the fourth child, was born October 27, 1873, in Meyersdale, Somerset County, Pennsylvania. Ida attended the public school of the village and on May 7, 1889, was one of the two members of the first class to graduate therefrom. At once she began to teach in the primary department of her home village school, and continued with ever-

increasing success for twenty-one consecutive terms. During this time she taught a model school for three summers, and during another summer gave lectures to teachers.

When but twelve years old, while attending a revival in the Meyersdale congregation, conducted by John S. Flory, she confessed Christ and united with the Church of the Brethren by baptism administered by him. This opened a new field of service, into which she threw her whole heart. From childhood, for thirty-one years, she missed only two Sundays from Sunday-school,—one when she was sick and the other on account of high waters. When but eleven years of age, she took charge of the infant class in the Sunday-school, kept it, and taught the scholars to the point when all but two of those enrolled had confessed Christ. At the time of her appointment for India she had charge of the Primary and Beginners' Department of the Meyersdale Sunday-school, and was home department visitor to twenty-nine members, to reach all of whom more than ten miles had to be traveled. She edited the Primary Department of the "Brethren Teachers' Monthly," and besides had time to visit the sick and unfortunate at home. At our Annual Conferences she was much in demand on Sunday-school day. She has always received more calls than she could answer at conventions of Sunday-schools, public schools and general church gatherings. In 1909 she was one of the speakers at the Pennsylvania State Sunday-school Convention. At the Somerset County Sunday-school Convention, held at Windber, where Jacob Riis, of New York, the noted lecturer, met her, and saw her work with children, he remarked that he had met two persons who knew how to handle children.

After her appointment to India, she dropped all these lines of endeavor as rapidly as possible, and in company with R. D. Murphy, District Secretary, toured the schools of Western Pennsylvania in behalf of her mission to India.

In the fall of 1910 she sailed to India and since has been working in the Girls' Orphanage at Bulsar. None is happier in service than Ida, and of none is labor more appreciated than hers.

WILBUR B. STOVER

Missionary to India, 1894

The families of Jacob A. and Mary Lesher Stover were tillers of the soil for many generations. And while these two were living on the Poplar Spring farm, near Greencastle, Pennsylvania, on May 5, 1866, their son Wilbur, the first of four sons that gladdened their hearts, was born. The firstborn died in infancy. About three months after his birth the parents united with the Church of the Brethren, and in less than a year Jacob was called to the ministry. School-days were full of interest to Wilbur, and he sought to make good use of them. But in 1875, through the death of his father, the care of the family fell to the lone mother. She kept the boys together till Wilbur found work, driving a milk wagon for his uncle, and going to school in winter. Next he worked on a farm and then worked for his board during the winter, so that he might continue in school. But he proved equal to the task. In night school, while working all day, and through other avenues, he pressed forward. In 1879 the family moved to Dupage County, Illinois, and from here, in 1884, Wilbur entered Mt. Morris College, Mt. Morris, Illinois, first completing the Commercial Course in 1885, and then the Academic Classical Course with the class of 1889, and the Seminary Course with the class of 1891.

While in college, he formed the acquaintance of Mary Emmert, a daughter of John Emmert, of Northern Illinois, and on June 29, 1893, they were united in marriage. To them have been given three sons and two daughters, the two oldest of whom have confessed Christ as their Savior.

While attending school at Mt. Morris, and during a series of meetings in the chapel, conducted by E. A. Orr, Wilbur confessed Christ and was baptized by D. E. Price on March 8, 1885, in the little stream about two miles east of town. He came whole-hearted and became active as a Christian at once. In the autumn of 1885 he was elected superintendent of the primary department of the Sunday-school. In March, 1891, the Mt. Morris congregation called him to the ministry. In 1894 the Antietam congregation, of Pennsylvania, advanced him to the second degree; and in India, at Bulsar, in April, 1901, he was ordained to the bishopric by the laying on of hands by S. N. McCann and D. L. Forney. With him accepting Christ was to accept the Master's commission to go. Missions at once became his daily theme. Whether he spoke in prayer meeting, literary society, or in the quiet walk, for exercise, there flowed a constant stream of pleading for missions from his heart. In 1892 he accepted the pastorate of the Germantown congregation of Pennsylvania. Here he remained one year, meanwhile taking special work in Cornwell's College. Then he took up a campaign of developing missionary sentiment for India, so that some one could go. The Conference of 1894, at Meyersdale, approved of him for India. The following fall, he with his wife and Sister Ryan, started on the first missionary trip to real heathen soil. All was new,—man, field, experience. After some time in Bombay, the party wisely located at Bulsar, and opened up work. Until June, 1907, Bulsar was Brother Stover's station and then the field committee transferred him to Ankleshwer, where his work has been most effectual. In a way he has been father to the work in India and the story of his life is almost the story of India missions. During his first furlough home, in 1902, he toured the Brotherhood with an enthusiasm that seemed to know no bounds. He served on the Standing Committee at Harrisburg, Pennsylvania, representing India; on his second furlough, soon closing, he again represented India on the Standing Committee at Winona Lake, Indiana. In 1893 he wrote a little book

entitled "Charlie Newcomer," that had a good circulation and touched many a heart. On his first furlough he published "India a Problem" that has done great good for missions in the church. On his last furlough he prepared a mission study book by invitation of the Sunday-school Board, entitled "Missions and the Church." Brother and Sister Stover return in the after-part of the summer, leaving two and perhaps three of their children in the homeland to be educated.

MRS. WILBUR B. STOVER, NEE MARY EMMERT

Missionary to India, 1894

To John and Catherine Zollers Emmert, living on a farm north of Mt. Carroll, Carroll County, Illinois, were given a son and a daughter. Mary was born on November 4, 1871. Her father was a faithful bishop in Northern Illinois and in his prime the Arnold's Grove congregation, over which he was overseer, was one of the largest in the District. Mary attended school in Mt. Carroll until she was fifteen years old and in September, 1887, entered Mt. Morris College, Mt. Morris, Illinois, where she completed the preparatory course with the class of 1890. She returned for one year of college work afterwards.

On June 29, 1893, she was united in marriage to Wilbur B. Stover, and to them have been born three sons and two daughters.

Mary received strong spiritual tendencies from her parents, but not until she was sixteen, and while at Mt. Morris College, did she confess Christ. One Thursday evening the Lord found her in prayer meeting. At the close of the service J. G. Royer shook hands with her in such a manner that she feared he would ask her to be a Christian. Hurrying to her room, she struggled, gave up, and that evening yet, with her roommate,—now Mrs. M. M. Sherrick,—sought Brother Royer and confessed her Lord. The following Sunday, at Silver Creek, through

baptism administered by Joseph Amick, she united with the Church of the Brethren in the Mt. Morris congregation. At once she became a Sunday-school teacher. She sought diligently to make up for the lost years of her life and took a lively interest in all religious exercises, seeking to do her part with characteristic humility.

She was happy to share, with her husband, the hardships and trials, disappointments and joys of opening a new mission in India. She has ably supplemented her husband's efforts, and has proved a wise counselor in his work. She has the many qualities needful to be called the "mother of the India church," and her relation to the kingdom in India, as well as her service and sacrifice for it, from the very beginning, entitles her to the designation. She is now on her second furlough, passing through one of the greatest trials of her life as she is planning to leave, in the homeland, at least her two oldest children, to be educated while she will return with her husband to India, faithfully to stand by his side.

LEWIS W. TEETER

Member of General Mission Board, 1897-1903; 1906-1912

Daniel U. Teeter, of German extraction, was born in Miami County, Ohio, and came to Wayne County at about the age of ten. He was a successful sawyer and miller. His wife, Sarah Shultz, a native of Bedford County, Pennsylvania, came to Wayne County, Indiana, when about eight years old. Both united with the Church of the Brethren in the Nettle Creek congregation, the mother in 1845 and the father in 1849. The family settled near Hagerstown, where, on October 15, 1845, Lewis, their second child in a family of three sons and four daughters, was born. It was through close application, in those early days, that a living was made in the saw-milling business. Lewis was kept in school, both public and subscription, about six months each year until fourteen, then three and four months until 1865, when he attended

B. Mary Royer
F. J. Wampler, M. D.
Anna V. Blough

H. B. Heisey
Mrs. F. J. Wampler
O. G. Brubaker, M. D.

Mrs. H. B. Heisey
Mr. & Mrs. E. Vaniman
Mrs. O. G. Brubaker

the New Castle Academy for fifteen weeks. Then, having a bent of mind for an education, he pursued, by private study, for a number of years, a course under the direction of professors in the Hagerstown schools, and other educators. Thus he developed his ability to a very commendable extent. He has always lived within the township in which he was born. During the years 1873-75 he followed teaching; from 1875 to '76 he was busy in a sawmill and machine shops.

He was united in marriage on October 28, 1866, to Nancy Ellen, the daughter of David Bowman. To them were born one son, who died in infancy, and one daughter who, after being married for a few years, was called to the better world, leaving an only grandchild to comfort Brother and Sister Teeter's declining years.

During a series of meetings, held in the Nettle Creek congregation of Indiana, under the preaching of Hiel Hamilton and Samuel Murray, Lewis confessed Christ and was baptized by George R. Baker, of Iowa, on January 6, 1868. Lewis gave his all,—time and talent,—to the Lord. Musically inclined, he was a splendid violinist. At first he consecrated the instrument to sacred music only, but, as the years passed by, he laid the instrument aside, not using it even for the dear Master's sake. The congregation recognized his consecration, and on January 11, 1869, elected him church clerk, which position he held until about 1885. On August 7, 1869, he was called to the deacon's office. Here he served till September 9, 1876, when he was chosen to the ministry. He preached his first sermon on October 27, in the Stony Creek congregation of the Southern District of Indiana, from Romans 1: 16, and since that day has never declined to preach when invited, unless some other religious engagement prevented him. He has been a successful evangelist. On December 13, 1879, he was advanced to the second degree, and on October 15, 1885, ordained to the bishopric through the laying on of hands by Jacob Reiff and Hiram Branscom. The same day he was given the oversight of the Nettle Creek congregation, which position

he still occupies. During the time of his oversight the church has prospered.

Not only has he been employed as bishop of his congregation, but in larger fields he has also been called to serve. He has been Moderator of his District Meeting twelve times and Writing Clerk eleven times. He has also served on many different committees in the District. He served his State District a number of years as evangelist; represented it on Standing Committee eleven years; was Reading Clerk of Conference twice, and Moderator once. He has served on many church committees for the Brotherhood, among the more important being: "On Church Property," "Gospel Messenger Advisory," "Tract Examining," and the General Mission Board.

In 1894 he published a "Commentary on the New Testament," that has been strongly commended for its sound, doctrinal teaching. From 1896 to 1901 he prepared and edited the "Advanced Sunday-school Quarterly" of the Church of the Brethren.

On the General Mission Board no one was a clearer expounder of the legal phases of a perplexing question which was before the Board sometimes, than he. Often, when the Board was perplexed, his analysis cleared the minds of the others, and quick and correct action followed. His words, in relation to the Board's work, carry unusual weight. He writes thus in May, 1913:

My twelve years' experience on the Board were almost universal. Almost every phase of missionary operations and every form of missionary problem, have, in those years, been unloaded upon the Board for development and solution. As to the business methods, financial and otherwise, adopted and used by the Board, they have been proven most reliable, and are worthy of the confidence of the church in general. As to the responsibility of the Board to the church, as her missionary agency, it is exceedingly great. When it is considered how many are the great perplexities that the Board must meet and adjust, as best it can, to the glory of God,—much of which the general church can know very little about,—it becomes quite apparent that the Board needs the tenderest sympathy and the most fervent prayer of the church constantly.

ALBERT W. VANIMAN

Missionary to Sweden, 1900 to 1905

To Daniel and Maria (Kimmel) Vaniman on August 25, 1859, was born their only son, Albert, while the family was living on a farm near Dayton, Ohio. Soon after the mother died. His father married again, and by this second marriage there were five sons and one daughter. Albert's parents were earnest Christian people, and Albert was not only a dutiful son, but very eager to secure a good education. The common school was passed with credit, and when Mt. Morris College, Mt. Morris, Illinois, was opened, in 1879, Albert was one of the first to enroll. He sought to develop a strong physique on the farm during his youth but in spite of all, his efforts did not overcome some inherited tendencies which ultimately brought on his early death.

While at Mt. Morris College he met Sister Alice Moore, to whom he was united in marriage June 18, 1882. Together they continued school work at McPherson College, McPherson, Kansas. Then, in order to better fit themselves to serve their fellows, they took a course in medicine in the Kansas Medical College, Topeka, Kansas, graduating in the spring of 1896. He served for five years as Business Manager of McPherson College.

Albert's father was a leading spirit in Southern Illinois and an active Sunday-school worker. When but fourteen years old, Albert responded to the call of the Lord and united with the Church of the Brethren in the Pleasant Hill congregation, John Metzger administering the rite of baptism. On September 6, 1884, he was called to the ministry, while living in St. Louis, Missouri. In due time he was advanced to the second degree, and in 1899 ordained to the bishopric, Brethren Neher and Tennison laying on hands in the ordination. He was a ready worker where opportunity seemed to open to him. He and his wife answered the call for workers in India in 1892, and were accepted by the Conference of 1894. Then, be-

cause only three were to be sent, they resigned in favor of Brother Stover and wife. Bro. Vaniman was sent by the General Mission Board, 1885, into Texas where he spent three years in missions. For a time he was the only minister in the State, and here he continued until he was permitted to assist two congregations to organize. When the General Mission Board wanted some one to study the possibilities of a mission to the colored people in the South, Brother and Sister Vaniman were asked to locate at Atlanta, Georgia, and report on the prospects. In 1900 a missionary was greatly needed in Sweden. They answered the call and did acceptable work there for five years. Failing health finally compelling them to return to America, they made their home in Southern California. But the dread disease, consumption, maintained its grip upon Bro. Vaniman and he finally succumbed to its ravages March 14, 1908. His body is at rest in the cemetery at Raisin, California.

MRS. ALICE MOORE VANIMAN

Missionary to Sweden, 1900 to 1905

David C. Moore was reared on the farm in Rockingham County, Virginia. His parents were Lutherans. He was united in marriage to Sarah Will, whose parents were Methodists. After their marriage on October 7, 1841, both united with the Church of the Brethren in the Roanoke congregation, Virginia. To them were born six daughters and four sons, of whom the youngest,—Sarah Alice,—gladdened their home while the family lived on the farm in Cass County, Illinois. She took advantage of the common school training eagerly, and when a young woman attended Mt. Morris College.

On June 18, 1882, while living in Lanark, Illinois, with her brother, J. H. Moore, at that time editor of the "Brethren at Work," she was united in marriage to Albert W. Vaniman. Together the couple attended Mc-

Pherson College, broadening their training. Later they entered the Kansas Medical College, where both graduated in 1896.

In early life the spirit of devotion was manifest, and at the tender age of twelve, Alice was received into the Church of the Brethren in the Rockingham congregation, of Missouri, S. B. Shirky administering baptism. She sought to develop a deep, spiritual life, and ably seconded her husband's effort in frontier church life, first in Texas and the Southwest, then among the colored people in Georgia. In 1900, when she and her husband were sent to Sweden, she took a lively interest in visiting and working among the members both in Denmark and Sweden, though their home was in Malmö, Sweden. Her life has been marked with a constant desire to help some one, and she has always been glad to respond to every call within her ability.

On account of her husband's failing health, they returned from Sweden in 1905, and located in California, where her husband passed away on March 14, 1908. She now resides in Pasadena, California, where she is seeking to do for the Lord what her hands find to do.

DANIEL VANIMAN

Member of Mission Board, 1884-1894

Jacob Vaniman was a farmer in Montgomery County, Ohio, who was united in marriage to Mary Bowman. To them were given five sons to gladden their home. Daniel, born on February 4, 1835, was the youngest child. Hard work on the farm, when old enough, and meager educational advantages, were the limit of his opportunities in youth. Yet his eagerness to know enabled him to pick up what he could, until he was qualified to teach, and by this vocation pursued his studies further, with greater satisfaction. In 1864 he located with his family near Virden, in Macoupin County, Illinois, and successfully carried

on farming. Later he identified himself with McPherson College interests, and located in McPherson, Kansas, in 1889, where he resided till the close of his life.

On September 2, 1858, he was united in marriage to Maria, daughter of John and Esther Kimmel, and to them was born one son, who became a missionary to Sweden. On June 2, 1860, the wife died of hasty consumption, and on February 28, 1861, he was married to Elizabeth, daughter of Daniel and Hannah Stutzman. To them were born five sons and one daughter.

Brother Vaniman's parents sought proper ideals for their children, but Daniel did not confess Christ until in the spring of 1859, when he and his wife united with the Church of the Brethren. He was a man of much practical good sense and native ability, which soon made him a leader among his fellows. The Macoupin Creek congregation, of Southern Illinois, called him to the ministry on April 8, 1865, advanced him to the second degree on May 29, 1866, and in the same congregation, on September 15, 1876, he was ordained to the bishopric by the laying on of hands by David Frantz and John Metzger. He was always active in the ministry and was gone on many trips in behalf of the church. He was a leader in the Sunday-school movement, and a strong advocate in its behalf when the Brotherhood had not endorsed them. Six times he represented his District on the Standing Committee, and thrice he was Moderator of Annual Meeting. He established the precedent at Conference,—not observed before this,—that the Moderator was to moderate and not to make speeches.

He was a warm friend of education. He sent his children to Mt. Morris College, Mt. Morris, Illinois. He was a regular contributor to the church publications and his "Chips from the Workhouse" came from many a "log" of wide experience, close observation and wise conclusions.

Conference placed him on many committees, where he served the Brotherhood well. Perhaps the most important one is the framing of the missionary plan, adopted in 1884, which was practically all his production. He also

helped to form the plan for the Book and Tract Work, in 1885. In 1884 he was made a member of the General Mission Board. In 1885 he was elected its President, which position he held until 1894. During his service on the Board, business was done with dispatch, and showed wisdom. He greatly interested himself in the development of the India missionary movement and really might be called the father of our India Missions. When, in 1897, the time was ripe that the Board should own and control the publishing interests, he raised the necessary $50,000 for its purchase among liberal brethren in the Brotherhood. He served as Traveling Secretary for the Board many years, raised a large endowment, preached multiplied sermons on missions, and developed much sentiment in favor of world-wide missionary endeavor. He wrote several tracts,—the one most largely circulated being "The House We Live In."

Previous to his departure he had been in good health all summer, worked about his home and enjoyed life. On November 15, 1903, he attended young people's meeting in the evening at the college. Upon his return home he took sick, and in less than half an hour fell asleep in Jesus, to awaken in that blessed morning. His body was laid to rest in the McPherson cemetery.

ERNEST D. VANIMAN

Missionary to China, 1913

On a farm near Olathe, Johnson County, Kansas, lived J. P. and Diana (Brubaker) Vaniman, in 1883, when on November 24, their son Ernest, the third child of four sons and two daughters, was born. When two years old, the family moved to Rice County, Kansas, and located on a farm near Lyons. At four, Ernest began going to school, and has been in the school-room as scholar or teacher ever since. At fifteen he entered McPherson Col-

lege, McPherson, Kansas, and in the spring of 1904 completed the Normal Course, and had taken one year commercial work. During the next four years he spent two in teaching country schools, one as teacher in the grades at McPherson, and one as principal of the Inman schools. Then he reëntered McPherson College, and in 1911 completed the Bachelor of Arts Course. Having moved to Lordsburg, California, he spent one year teaching Science and the Bible in Lordsburg, College. Here, during the last year, he pursued advanced work on the Bible, until a position in the Manual Training Department of the Pasadena city schools was tendered him.

On May 19, 1909, he was united in marriage to Susie Cordelia, daughter of Noah G. Neher. To them was born a son, who soon left them for glory.

It was through the tender leading of both a father and mother that Ernest, at the age of twelve, when J. J. Yoder was holding a series of meetings in the Kansas Center congregation of Kansas, in the month of November, 1895, confessed Christ and, with a playmate in school, united with the Church of the Brethren. Some of his greatest spiritual growth he attributes to the Young Men's Christian Association work in McPherson College while he was in school there. The requirement of daily Bible study, and the "Morning Watch" have become a habit with him, have deepened his spiritual life, and given him many joys. As a leader of song service, in a number of revivals, he has been greatly helped. In April, 1909, he was called to the ministry in the McPherson congregation, and in 1911 advanced to the second degree.

He and his wife were not at the Conference of 1913, at Winona, when their names were submitted and were approved. They go to the China field this coming fall, full of hope that the Lord will use them graciously for his kingdom.

MRS. ERNEST D. VANIMAN, NEE SUSIE CORDELIA NEHER

Missionary to China, 1913

To Noah G. Neher, farmer by occupation, and a faithful deacon in the Church of the Brethren for many years, and his wife, Mary Florence (Blickenstaff) Neher, were given ten daughters and two sons, Susie Cordelia, the seventh child, being born on December 11, 1884. They were living on a farm in Gage County, Nebraska, at the time, and here Susie lived with her parents, went to the country school and developed towards womanhood. When fifteen years old, the family moved to Rocky Ford, Colorado, where she attended public school for two years. In 1903 she entered McPherson College, McPherson, Kansas and graduated from the Normal Course with the class of 1907. She taught school one year.

May 19, 1909, was a beautiful day, when she gave her hand to Ernest D. Vaniman in marriage. God blessed their home with a son, but was pleased to call him home when three days old.

At twelve Susie gave her heart to the Lord, while Ira C. Snavely was holding a series of meetings in the South Beatrice congregation, Nebraska, in November, 1896, and was baptized by Stephen Yoder. At McPherson, in the mission study classes and deeply spiritual meetings of the institution, the desire was quickened to be a missionary, and she is glad to join her husband in the efforts they have been asked to make for Christ and his church in China.

FREDERICK J. WAMPLER, M. D.

Missionary to China, 1913

Frederick Wampler was an active bishop, living on a farm in the Greenmount congregation, northwest of Harrisonburg, Rockingham County, Virginia. In the begin-

ning of life he was united in marriage to Anna Driver. Both served the Lord fervently from their youth. To them were born eleven children, Frederick, born on January 7, 1883, being the tenth child. Fred grew up on the farm, and attended country school. In his early teens he worked in his brother's store in Timberville, Virginia, and later spent one year in a drug store in Harrisonburg. In the fall of 1902, when nineteen years old, he entered Bridgewater College and graduated in the college department in 1908. During these years he spent his vacations canvassing, thus enabling himself to go on with his training. Incidentally he learned much about people. He spent one year canvassing, and training men for solicitation, and then entered the Medical College of Virginia, at Richmond. After one year he transferred to the Rush Medical College, of Chicago, where he completed his medical preparation June 11, 1913. Most of the last year, in Chicago, he lived in the Norwegian Tabitha Hospital, acting first as laboratory man, and later as house physician and surgeon. Based on graduate work, done at the University of Chicago, Bridgewater College conferred the degree of Master of Arts upon him in June, 1912.

On September 3, 1911, he was united in marriage to Rebecca C. Skeggs, of Roanoke, Virginia.

The influence of his home could not have produced other than devotion to the Lord. Thus it was that, during the series of meetings held in the Greenmount congregation by Brother John P. Zigler, Fred confessed Christ as his Savior when but fourteen years old, and was baptized on February 22, 1897, by Brother Jacob A. Garber. He was active in Sunday-school, ready to teach or superintend, as the church might desire. At Bridgewater he was a charter member of the Volunteer Band, and a leading spirit of the organization while there. During his medical course he has had little opportunity for active service; but goes to China enthused with a desire to heal the body of the needy Chinese and also to point them to the Great Healer of the soul.

MRS. FREDERICK J. WAMPLER, NEE REBECCA C. SKEGGS

Missionary to China, 1913

Frank E. Skeggs, a carpenter, was living at Greencastle, Pennsylvania, at the time of the birth of his daughter, Rebecca, on October 13, 1882. Her mother's maiden name was Annie M. Foutz. Rebecca is the eldest of five daughters. Living in the city, enabled her to secure a good public school education. In 1895 she entered the National Business College of Roanoke, Virginia, in which city the family was living, and graduated from the Commercial Department in 1899. The institution honored her by employing her to teach for three years. Then she took practical work in good business houses in the city. Finally, in 1906, she entered Bridgewater College and by piecemeal, because of earning her way, finished the Academic Course in 1910. After another year of teaching, in the Business College of Roanoke, she was united in marriage to Frederick J. Wampler September 3, 1911. After her marriage she spent six months in the Battle Creek Sanitarium, of Michigan, getting training as a nurse, the better to fit herself to supplement her husband's work on the mission field.

Rebecca's father, still living, is a deacon in the Roanoke City congregation of the Church of the Brethren. Her parents being earnest Sunday-school workers, sought to lead their children in the ways of the Lord. When thirteen years old, Rebecca confessed Christ as her Savior, and was baptized by P. S. Miller on February 2, 1896. She was assigned a class in the Sunday-school. While at Bridgewater she took some Bible work, was a teacher in the Sunday-school there, and a member of the Volunteer Mission Band.

Thus equipped she hopes to render faithful service to her Master, by supplementing her husband's work on the China field.

S. OLIVE WIDDOWSON

Missionary to India, 1912

E. B. Widdowson, a farmer living near Clymer, Indiana County, Pennsylvania, united with the Church of the Brethren when thirty years old. On October 2, 1862, he was united in marriage to Susan Ober, who was also a member of the same church. To them were given six sons and three daughters, of whom S. Olive, the eighth child, was born on September 22, 1881. Olive was diligent in public school and was glad to continue her education at Juniata College, Huntingdon, Pennsylvania, where she entered in the spring of 1899, and graduated in the Normal English Course with the class of 1902. During this time she taught one year. After graduation she continued her studies one year, and then taught four years in Eastern Pennsylvania. While teaching, she worked on Courses of Psychology, Pedagogy and English in the University of Pennsylvania. In 1909, in order better to prepare herself for her life work, she entered Dr. White's Bible Teacher Training School, of New York, and graduated in the spring of 1912.

While at Juniata, in 1889, she accepted Christ as her Savior and united with the Church of the Brethren by baptism, administered by W. J. Swigart. This step changed her purposes in life, for now she sought to serve the Lord whom she loved. He led her to Bible preparation, when she had planned being a public school teacher. He led her to India when she had thought to live in the homeland. She is rejoiced in preparing herself in her new field for service to the sinful and degraded in that land.

J. HENRY B. WILLIAMS

Assistant Secretary of General Mission Board, 1910—

Nathaniel K. Williams was reared on a farm in Carter County, Tennessee, and was united in marriage to Louisa J. Bashor, born and raised in Washington County, the same State. After their marriage in Missouri they moved to Republic County, Kansas, in 1873, and settled on a homestead near Scandia. A few years later they moved to a farm near Belleville. At this place, on April 14, 1883, their second son, whom they named John Henry Bashor, was born. The parents were prosperous people, lived godly lives as members of the Church of the Brethren, and encouraged their two sons to develop into godly men. Henry took advantage of all the school privileges he could command,—graduating from the common schools in 1896; the Belleville high school in 1899; the Academic Department of McPherson College in 1901; and from the College proper in 1906.

Soon after leaving college, on May 31, 1906, he was united in marriage to Sister Alma Ball, daughter of William S. and Olive (Wells) Ball. At once the young people settled on a farm near the old homestead. To them have been born two daughters and one son; the first daughter died in infancy. In January, 1908, they moved to Elgin, Illinois, where they now reside.

From infancy Henry has always attended Sunday-school and, since he was old enough, has taken a very active part in this phase of church work. On July 29, 1899, he confessed Christ, and by baptism, administered by A. C. Daggett, united with the Church of the Brethren. The Belleville congregation called him to the ministry September 23, 1903, and while at school at McPherson, he was advanced to the second degree. During 1905 and 1906 he was President of the College Young Men's Christian Association, at McPherson, Kansas. In the Elgin congregation, in 1911, he was ordained to the bishopric through the laying on of hands by D. L. Miller and I. Bennett

Trout. On April 11, 1913, he was given the oversight of the Elgin congregation, which position he now occupies.

His move to Elgin was to assist in the Mission Rooms of the General Mission Board. He came on one year's trial. His services were satisfactory, and on April 14, 1909, the General Mission Board appointed him a member of the Gish Committee. On June 9, 1910, he was elected Assistant Secretary of the Board. On April 11, 1912, he was given the editorship of the "Missionary Visitor." At the Conference of 1913 he was chosen a member of the Educational Board.

ALONZO F. WINE

Missionary to Denmark, 1913

George Wine, born November 20, 1807, and Catherine Good, his wife, born July 22, 1828, both of German descent, lived in Augusta County, Virginia, and to them were born seven sons and four daughters. Alonzo Franklin, their tenth child, was born on a farm near Mt. Sidney, Virginia, September 23, 1871. Because of much work on the farm, and little time in school, the chances of securing an education were not very assuring. Yet, at the age of eighteen, Alonzo taught one term of public school, and then, in 1890, entered Bridgewater College, Bridgewater, Virginia, and applied himself closely for two years. This he followed with one year in Augusta Male Academy, at Ft. Defiance, Virginia, and one year at Mt. Morris College, Mt. Morris, Illinois. He dropped out of school at this point and engaged in farming, and did not return to school work until, locating in Chicago, he took some night work at Bethany Bible School. During 1912, and 1913 he spent all his time on a Bible Course at the same place. He engaged in farming in Ohio, Virginia, Indiana and Michigan. He worked in the Plain Clothing Department of Albaugh Bros., Dover, & Co., of Chicago, for seven years, and in January, 1912,

accepted a position with the Western Worsted Mills Co., of Chicago, as manager of their store in Ft. Wayne, Indiana.

On March 24, 1892, he was united in marriage to Attie Cline, daughter of Abraham Cline, of Timberville, Virginia. To them have been born two sons and one daughter, a son and a daughter uniting with the church during last winter.

When fourteen years old, in October, 1885, Alonzo confessed Christ, and united with the Pleasant Valley, Virginia, congregation of the Church of the Brethren, baptism being administered by A. D. Garber in Middle Branch of the Shenandoah River. At seventeen he began to serve as superintendent of Sunday-school, and has been either officer or teacher in a Sunday-school for over fifteen years. The Stone Lick congregation, of Ohio, called him to the deacon's office October 24, 1903. The First Church of the Brethren, in Chicago, called him to the ministry on October 2, 1906, but he did not accept the work until the close of a love feast on November 3, 1906. The same congregation advanced him to the second degree December 27, 1908. He accepted the pastorate of the congregation for two years.

He felt the call to Denmark, and to no other field, and the Board is glad that he sailed June 14, 1913, to help the churches in that first foreign mission field of the Church of the Brethren.

MRS. ALONZO F. WINE, NEE ATTIE CLINE

Missionary to Denmark, 1913

John W. Cline, the eldest of twelve children, a distant relative of John Kline, of martyr fame, was a Rockingham County son. Sallie V. Zimmerman, of German descent, was a farmer's daughter of Augusta County, Virginia. After their marriage, December 24, 1869, they united with the Church of the Brethren. To gladden their

home came four sons and four daughters. Attie, the fourth child, was born on April 17, 1876. Attie was apt to learn, but duties in the home prevented her from attending school as much as she would like to have done.

On March 24, 1898, she was united in marriage with Alonzo F. Wine, and to their home have been given two sons and one daughter.

The spiritual atmosphere of her home made a deep impression on her young life, and at fourteen years of age Attie confessed Christ and united with the Pleasant Valley congregation of the Church of the Brethren on August 14, 1890, baptism being administered by Daniel Miller. She is a dear lover of home, and she alone knows the sacrifice of heart she made, to go to Denmark. But when she saw the path of duty, she walked therein with sweet determination, and a happy heart. She sailed with her husband on June 14, 1913, for their chosen field of labor.

OTHO WINGER

Member of General Mission Board, 1912—

Near Marion, in Grant County, Indiana, in the seventies, lived John Martin Winger, a man in whose veins ran both German and Scotch-Irish blood. His wife was Mary Ann Smith, a woman of English descent. Both united with the Church of the Brethren some time near 1883 and sought to impart to their children the high ideals they were holding for themselves. To them were given four sons and five daughters, Otho, born on October 23, 1877, being the oldest child of the family. The hardihood of farm life gave Otho the opportunity for laying a good foundation for a strong body. His mind was vigorous, as seen in the fact that, after attending public school till seventeen, he was ready to teach country school. This he did, too, for three years, his student body being made up of both whites and Indians, in the Indian village school in

Ida Buckingham — A. F. Wine — Mrs. A. F. Wine
A. Raymond Cottrell, M. D. — Mrs. A. Raymond Cottrell, M. D.
S. Ira Arnold — Mrs. S. Ira Arnold — Galen B. Royer

Grant County, Indiana. In 1898, entering Manchester College, he completed the Academic and a part of the College Course in 1902. At once he entered Indiana University and graduated from that institution in 1905. Two years later he took from the same institution his A. M. degree. He occupied the position of Superintendent of Schools at Sweetser and later at Hope, Indiana, during the years 1903 to 1907.

In 1907 he accepted the position of teacher of History and Philosophy in Manchester College and since then has been identified with the school very closely. He served as vice-president during the years 1910 and '11, and when the college was looking for a President, in 1911, he was chosen. The growth of Manchester College is the best evidence of his ability for the place. About the same time he was chosen by Conference to serve as a member of the General Educational Board, a field of investigation and deliberation in which he takes much interest.

Besides occasional contributions to the church periodicals, the "Life of Elder R. H. Miller," the product of his pen, was published in 1909. It is a volume, well prepared and full of interest to members of the Church of the Brethren.

On July 24, 1902, he was married to Sister Ida Miller, and to them two sons, Robert and Paul, have been born.

At the unusually tender age of ten, Otho confessed Christ, and united with the Church of the Brethren in the Somerset congregation of Middle Indiana, J. F. Spitzer performing the rite of baptism. He was active for the Master in whatever his youthful hands could find to do. Before he was nineteen years of age, or on September 26, 1896, he was called to the deacon's office. In less than a year later, April 9, 1897, he was chosen to the ministry and preached his first sermon on April 17, following, using for his text Exodus 3: 13. In two years he was advanced to the second degree and on November 12, 1910, he with other brethren, was ordained to the bishopric, Brother Daniel Snell laying on hands. In 1910 he was

chosen to preside over the North Manchester congregation, which position he still occupies.

During the years the Reading Circle was under the direction of the General Mission Board, he was one of the Committee appointed to give it direction, and enlarge its usefulness. In 1912 he succeeded L. W. Teeter on the General Mission Board, giving him a still broader field through which to press his ideals.

O. H. YEREMAN, M. D.

Missionary to India, 1903 to 1906

While G. J. Fercken was conducting a mission in Smyrna, Asia Minor, a young man became interested and finally united with the Church of the Brethren. His mother and several sisters were residents of the city and are yet. He showed himself active and capable, and the congregation called him to the ministry. So earnest were his efforts, that his support was increased to four Turkish pounds per month, in May, 1897. At the same meeting the Board decided that he "be brought to America at the expense of the World-wide Fund, to become acquainted with the church, and be fully indoctrinated, and return at its expense." Some time during the fall of 1897 Brother Yereman arrived in America. At that time he was about eighteen years old. After spending a short time in Mt. Morris College, Mt. Morris, Illinois, he entered a medical college in Chicago. First he took a course on the treatment of eyes and in part worked his way through school as an optician. In due time he graduated from medical college and was ready for the field. During his medical course he lectured among the churches during his vacations, taking up collections and turning them over to the General Mission Board. He could not return to his native country without being cast into prison, and at the fall meeting of the Board, in 1903, a physician being greatly needed in India, he was invited to go. The Board

decided that since he was in its employ, the confirmation of Conference was not needed. With only about two weeks' notice, Brother Yereman was on his way to India, with the party that sailed that fall. He was not long on the field until he began to practice. At both Bulsar and at Dahanu he had more patients than he could care for properly. In 1906 he returned from the field, finally locating in Kansas City, where, as optician, he has become one of the leading specialists of the city. During the summer of 1912 he went to Smyrna with his mother and sisters, who were in this country a short while, and at present writing is still somewhere in Europe.

JOSEPH J. YODER

Member General Mission Board, 1908—

Of German extraction and under the influence of the Amish Mennonite faith Jacob D. Yoder and Sarah (Yoder) Yoder grew up and were married in Somerset County, Pennsylvania. Soon after they united with the Church of the Brethren. Into their home, to gladden the hearts of his pious parents, while still living in Somerset County, J. J., their first born of a family of two girls and four boys, came on November 24, 1868. All the children are living, two of the sons are ministers, one a deacon, and one daughter married a minister. When nearly eleven years old, J. J.'s father moved to McPherson, Kansas, and entered upon farm life on a broad scale. He was blessed in his endeavors, was able to give each one of his children a good farm, and then remembered the Lord with as good a one as he gave to each of his children.

J. J. was trained on the farm, but, following the bent of his mind, made good use of the advantages of the public schools of Kansas, and thus prepared himself for teaching, in which occupation he engaged for eight years successfully. During this time he pushed his way, through

further preparation at McPherson College, and graduated from the Academic Department in 1894. Soon after he settled on a farm, a few miles southwest of McPherson, and prospered as a farmer. But a yearning for more education and a larger usefulness brought him back to McPherson in 1908 and, along with other duties, he returned to the college as a student, and pressed onward till May 23, 1913, when he received the degree of A. B.

On May 30, 1895, he was married to Sister Sadie Strohm, of Harlan, Iowa. To them have been born four sons, one of whom died in infancy.

J. J. attended the Sunday-school the first day it was organized in the Pike house, in the Brothers Valley congregation, Somerset County, Pennsylvania. His love for Sunday-school and the Sunday-school movement has ever grown. As a mark of his ability in this line he was made a member of the Executive Board of the Kansas Sunday-school Association in 1912, which position he still holds. While at McPherson in school, in 1889, he united with the Church of the Brethren, S. G. Lehmer baptizing him. His ability and inclination to things religious prompted the Monitor congregation to call him to the ministry on June 11, 1892, and about a month after, Sunday, July 24, he preached his first sermon from John 3: 16. On April 29, 1893, he was advanced to the second degree, and on January 5, 1901, ordained bishop. At this last service Bishops A. M. Dickey and S. J. Miller officiated. He had the oversight of the Monitor congregation until 1912.

In recent years duties and responsibilities have fallen rapidly upon J. J. In 1908, upon moving to McPherson, he assisted in the college, in addition to his studies. He was engaged as pastor of McPherson congregation in 1909, and continued in that capacity for three school years. He has always taken a deep interest in the welfare of the college as well as the church, and is now Dean of the Bible Department, and President of the Board of Trustees. In 1898 he was appointed a member of the District Mission Board of Southwestern Kansas and Southern Colorado, and has been President of the Board since

1900. Thrice has he been Moderator and thrice Reading Clerk of his District Meeting, and three times has he represented his District on the Standing Committee at General Conference. In 1908 he was elected a member of the General Mission Board, where he has been rendering faithful service ever since. He was a member of the committee who framed the present Missionary Educational campaign, now in use among the churches.

EMANUEL S. YOUNG

Member of General Mission Board, 1885-1888

To Simon and Catherine Sprankle Young, prosperous farmers in Stark County, Ohio, was born Emanuel S., the third child in a family of three sons and two daughters. E. S., as he is more familiarly known, sought an education. He attended school at Bridgeport, north of Massillon, Mt. Zion Academy at Greensburg, and Smithville, Mt. Union and Ashland Colleges, all in Ohio. When twenty-one years old, he taught his first term of school at Boetler's schoolhouse; then three winters at Jackson Center, north of Massillon. In 1880 he became a student of Mt. Morris College, Mt. Morris, Illinois, and completed the Preparatory and College Courses. He soon entered Transylvania University, Lexington, Kentucky, and completed a Bible Course. Thus prepared he returned to Mt. Morris and joined J. G. Royer in managing the college under a lease. He remained in Mt. Morris ten years, during which time he organized the Bible Department and was its instructor. He spent his summer vacations in further preparation, spending time on the study of Hebrew at Chautauqua, New York, Yale and Chicago Universities, until he received the degree of Bachelor of Divinity. In 1895 he moved to North Manchester, Indiana, where, in association with his brother Simon, they purchased the college property, and started another school for the Church of the Brethren. During the ensuing four

years they erected two more buildings. While at North Manchester, E. S. was President of the school. After several moves, he located at Canton, Ohio, where he erected the Bible Institute building, and conducted a Bible School for three years.

On August 30, 1895, he was married to Sister Susie E. Royer, daughter of J. G. and Elizabeth (Reiff) Royer, and to them have been born six sons and six daughters. They have the distinction of having "triplets,"—two boys and a girl,—in their family.

E. S. confessed Christ in 1880, and united with the Church of the Brethren in the Mt. Morris congregation, Northern Illinois, S. Z. Sharp administering baptism. He was an active church worker. In 1886, while at Mt. Morris, Illinois, he was called to the ministry, and preached his first sermon in Mt. Morris, using for his text Matthew 16: 13-20. In 1888 he was advanced to the second degree, and in 1904, ordained to the bishopric through the laying on of hands by Tobias Hoover and Charles Kinsley. He has been actively engaged in the ministry, especially in evangelistic and Bible Institute work. He conducted the first Bible Institute, held in the Brethren church, in the congregation near Virden, Illinois.

He is the author and publisher of the following five books, which he uses in his Correspondence Bible Study Courses: "Life of Christ," "Bible Outlines," "Bible Geography," "Old Testament History," and "New Testament History." He also edited and published a periodical, called "The Bible Student," for ten years.

While serving but one term on the General Mission Board, he was assigned special work, showing that the Board had confidence in his ability. In later years he is giving his entire time to Bible instruction by correspondence, with his headquarters at Canton, Ohio.

KATHRYN ZIEGLER

Missionary to India, 1908

To Daniel and Mary Conner Ziegler, while living on their farm, near Mt. Etna, Berks County, Pennsylvania, was born their daughter Kathryn, the thirteenth child in a family of eight sons and six daughters. The father and his ancestors, for several generations, were members of the Church of the Brethren. Kathryn rejoiced in the pleasant surroundings of the home, and attended the country school until fifteen years of age. At this time her father having aged, and desiring to retire from active life, Kathryn went to Montgomery County, Pennsylvania, to live with her brother Jesse. Two valuable years in school she spent here. The next nine years were spent partly at the home of her brother Levi, in Pennsylvania, and partly with her brother Daniel, near Denton, Maryland. In 1898 she located in Lancaster, Pennsylvania, as a domestic, where she remained seven years. The Eastern District of Pennsylvania desiring to send a missionary to the field, selected Kathryn, and gave her two years to prepare. She at once entered Elizabethtown College, Elizabethtown, Pennsylvania, and graduated in the Bible Course in 1908. The Conference of 1908 approved of her and she sailed the same fall for her chosen field, India.

When sixteen years old, Kathryn gave her heart to God in a public confession and united with the Church of the Brethren in the Mingo congregation, baptism being administered by her uncle, Jacob Conner. Her spiritual life was a steady growth. In India she is located at Ankleshwer, laboring among the villages and helping in the Lord's work with all the ability within her.

JOHN ZUCK

Member General Mission Board, 1899-1908

Jacob Zuck was a faithful deacon who served the Welsh Run congregation of the Church of the Brethren, in Franklin County, Pennsylvania, many years. His wife, Susanna (Martin) Zuck, was of godly parentage. To them, while living at the foot of a spur of the Tuscarora Mountains, known as "Two Tops," about five miles south of Mercersburg, Pennsylvania, was born on October 4, 1844, their first child, whom they called John. Up to sixteen, for the most part, his life consisted in hard work on his father's farm, so that his crippled brother, Jacob M. Zuck, who became the founder of Juniata College, might be enabled to go to school. He had little chance even at a common school education, because in the fall and early winter, he helped his father thresh out the crop by riding the horses, while they trampled the grain on the barn floor. Then, seeing the great advantage of an education, he doubled every effort to secure one. Sitting on the plow beam in the field, he learned the Greek alphabet while the horses were resting. At nineteen he was equipped with a certificate to teach common school. By hard study he secured the highest professional grade certificate. In 1874 he had his ambition satisfied, for the time, in a certificate from the Superintendent of Public Instruction for the State of Pennsylvania. During his evenings, while teaching school, along with pursuing the prescribed work for advancement, he learned to read and write the German language. He also qualified himself as a surveyor, which vocation he has followed for about forty years. During most of this time he served as county surveyor, an office tendered him without his seeking, for he never attended a political convention, nor did he seek nomination. He taught school for seventeen years and during this time directed and developed his farm. In 1870 he moved to Shady Grove, Pennsylvania, and in 1877 to

Cedar County, Iowa, where, on a farm near Clarence, he still resides.

He was united in marriage to Sister Lydia J. Bohrer on December 20, 1866, and to them were born five sons and five daughters, of whom four sons and five daughters are living today.

In the beginning of manhood in April, 1867, Brother Zuck confessed Christ by uniting with the Church of the Brethren in the Welsh Run congregation of Franklin County, Pennsylvania. His activity in things spiritual prompted the same congregation to call him to the ministry in June, 1869. The next year, having moved to Falling Springs congregation, near Shady Grove, he was advanced to the second degree, and in 1886, having located in Iowa, he was ordained to the office of bishop, Joshua Shultz being one of the brethren engaged in laying on hands. Immediately he was given the oversight of the Cedar County congregation, which care is upon him to this day. He also served as bishop of a number of congregations in his District at different times, though his busy life did not permit him to do justice to the responsibility resting upon him. Ever since a minister, he has been active in the pulpit, holding evangelistic services. After his ordination he was placed on a number of important committees, both in his District and for the General Brotherhood. He was a member of the Committee that reported, in 1884, the plan for organized mission work. He also served, in 1882, on the committee on Revision of Conference Minutes. In 1891 he represented his District first at Conference and enjoyed this service, in all, seven times. He was Moderator of the Conference at Bristol, Tennessee, in 1905.

While serving the church on the General Mission Board for nine years, he was a regular attendant and a careful student of what was being done. He did not speak as often as others, but when he did, his words were laden with wisdom and good judgment. Of the work of the Board he has this to say:

My experience with the work of the Board was exceedingly fraternal and all grave and far-reaching prob-

lems were approached prayerfully and with consideration, to the honor and glory of God, and for the best interests of the church and the salvation of souls. Those who have never served on the Board, have a meager idea of the perplexities and burdens that must be met and borne by the Board as servants of our Brotherhood with its varied conditions at home and in foreign lands.

SAMUEL R. ZUG

Member of General Mission Board, 1893-1898

Benjamin Zug, of Swiss lineage, and Elizabeth Ruhl, his wife, of German descent, both faithful members who served in the deacon's office for thirty-six years, had five sons and two daughters. Their son, Samuel Ruhl Zug, was born in Lancaster County, Pennsylvania, February 29, 1832. Reared on the farm, he had little opportunity for attending school, yet, at eighteen, he began teaching public school, and taught for four consecutive winters. In 1853 he was elected justice of the peace, and served ten years. In 1855 he was elected school director and occupied that office for three years. He was an active business man, and though quite successful, met with some serious reverses. He recovered at least enough, however, to be comfortable in his old days. He is living a retired life with his son John, in Palmyra, Pennsylvania.

On May 27, 1852, he was united in marriage to Fanny W. Shelly, daughter of Henry Shelly, and to them have been born four sons.

Not until 1861 did Samuel and his wife confess Christ. It was at a love feast, held on Samuel Graybill's farm, and they were baptized by Philip Zigler, thus becoming members of the White Oak congregation. On October 11, 1865, the same congregation called him to the ministry. In 1871 he was advanced to the second degree, and on Thanksgiving Day, 1885, in the Chiques congregation, he was ordained to the bishopric through the laying on of hands by S. Harley and William Hertzler. On the same day he was given the oversight of the Chiques con-

gregation, which care he resigned in 1910. Brother Zug was a very aggressive worker for the church and his Lord. It was through his efforts, in 1867, that his home congregation had a series of meetings,—the first for the Brethren in the county. In 1878 he asked to conduct a Sunday-school. Permission was granted him, but not in the church. The next year permission was granted to have the school in the church, and it has been a live school ever since. Besides being bishop of the Chiques congregation, he served in the same capacity for a period of time in the Lancaster City, York City, Harrisburg, Philadelphia, West Greentree, and Elizabethtown congregations. It was through his agitation that District Missions were begun in 1879. He was made a member of the Board, and served until 1893. Beginning with 1866 he has attended every District Meeting since he was clerk of the meeting, for twenty consecutive years. He attended forty-two Annual Conferences, and was either delegate from his congregation or from his State District. It was through his influence that Ministerial Meetings began in 1893, and have since continued with such good results.

His labors are almost done. Some years since he retired from active physical labor, and since then also from responsibility in the church. He is waiting to join loved ones on the other shore, as he lives with his son John, in their home in Palmyra, Pennsylvania,—yet active,—for he still takes his turn in preaching in the home congregation, and frequently is called to officiate at funerals.

Appendix

APPENDIX A

MEMBERS OF THE BOOK AND TRACT WORK AND THEIR TERM OF OFFICE

1885	S. D. Royer	S. W. Hoover	A. Minnick	B. F. Miller	J. Hepner	S. Bock
1886	"	"	"	"	"	"
1887	"	"	"	"	Isaac Frantz	"
1888	"	"	"	"	"	"
1889	"	"	"	"	"	"
1890	"	"	D. S. Filbrun	W. W. Barnhart	"	"
1891	"	"	"	"	"	"
1892	"	"	"	"	"	"
1893	"	"	"	"	"	"

RECORD OF OFFICIAL SERVICE OF BOOK AND TRACT WORK

	Foreman	Treasurer	Secretary
1885	S. W. Hoover	J. A. Hepner	S. Bock
1886	"	"	"
1887	"	S. Bock	"
1888	"	"	"
1889	"	"	"
1890	"	"	"
1891	"	"	"
1892	"	"	"
1893	"	"	"

APPENDIX B

CONFERENCE OFFERINGS THROUGH THE YEARS

1890,	Pertle Springs, Missouri, ...	$ 224.20
1891,	Hagerstown, Maryland, ...	295.11
1892,	Cedar Rapids, Iowa, ...	366.82
1893,	Muncie, Indiana, ...	244.33
1894,	Meyersdale, Pennsylvania, ...	260.88
1895,	Decatur, Illinois, ...	366.12
1896,	Ottawa, Kansas, ...	302 00
1897,	Frederick, Maryland, ...	500.74
1898,	Burlington Park, Illinois, ...	1,400.01
1899,	Roanoke, Virginia, ...	1,609.90
1900,	North Manchester, Indiana, ...	1,868.00
1901,	Lincoln, Nebraska, ...	1,881.22

1902,	Harrisburg, Pennsylvania,	$ 1,732.66
1903,	Bellefontaine, Ohio,	5,632.04
1904,	Carthage, Missouri,	5,677.19
1905,	Bristol, Tennessee,	7,750.61
1906,	Springfield, Illinois,	10,142.32
1907,	Los Angeles, California,	8,266.21
1908,	Des Moines, Iowa,	23,594.76
1909,	Harrisonburg, Virginia,	12,716.36
1910,	Winona Lake, Indiana,	16,482.95
1911,	St. Joseph, Missouri,	13,563.01
1912,	York, Pennsylvania,	16,099.95
1913,	Winona Lake, Indiana,	20,796.88
Total,		$151,774.27

MEMBERS OF THE TRACT EXAMINING COMMITTEE AND THEIR TERM OF SERVICE

APPENDIX C

1885	Enoch Eby	R. H. Miller	Landon West	B. F. Moomaw	S. F. Sanger
1886					S. S. Mohler
1887		Jacob Rife			
1888				S. F. Sanger	
1889					
1890			I. D. Parker		
1891		L. W. Teeter			
1892				Daniel Hays	
1893					D. L. Miller.
1894					
1895			D. S. Filbrun		
1896		J. H. Moore			L. W. Teeter
1897				*	
1898				Daniel Hays	
1899	H. C. Early				
1900					
1901		I. J. Rosenberger			
1902					
1903					
1904	T. C. Denton				
1905			J. E. Mohler		
1906		A. C. Wieand			
1907					I. J. Rosenberger
1908					
1909	A. G. Crosswhite				
1910			Paul Mohler		
1911		D. N. Eller			
1912					J. W. Lear
1913				E. B. Hoff	
1914					
1915					
1916					
1917					

*No one reelected and D. Hays held over.

APPENDIX D

LIST OF PAMPHLETS AND TRACTS IN 1913

Numbers having "E" before them means the tract is published in envelope size, 3¼ x 5½ inches. All others are pages 5¼ x 7½ inches.

Series I, Pamphlets (per hundred, at prices quoted).

41. Christian Baptism. D. C. Moomaw, 16 pp., $0.90.
E 42. The Church of the Brethren. D. L. Miller, 20 pp., $0.70.
43. Church Entertainments. I. J. Rosenberger, 11 pp., $0.70.
44. Trine Immersion. J. H. Moore, 52 pp., $2.80.
45. Path of Life. Daniel Hays, 36 pp., $2.15.
46. The Sabbath or Lord's Day. I. J. Rosenberger, 28 pp., $1.75.
47. Perfect Plan of Salvation. J. H. Moore, 25 pp., $1.60.
48. Secret Societies Incompatible with Christianity. I. J. Rosenberger, 17 pp., $1.10.
49. One Baptism. J. H. Moore, 42 pp., $2.35.
E 50. Baptism,—Historical and Exegetical. Quincy Leckrone, E. 48 pp., $1.10.
E 51. Spiritualism. I. J. Rosenberger, 64 pp., $3.60.

Series II, 50 cents per hundred

101. Why I Love My Church. W. B. Stover.
102. Which Is the Right Church? S. T. Carpenter.
103. Come Let Us Reason Together. (Tobacco Tract.) D. L. Miller.
104. Communion. H. C. Early.
105. The Bible Service of Feet-Washing. Landon West.
E106. The House We Live In. D. Vaniman.
107. Origin of Single Immersion. James Quinter.
108. Intemperance. Jacob Rife.
E109. The Lighthouse. A. W. Vaniman.
110. Vocal and Instrumental Music in Worship. I. J. Rosenberger.
E111. Plain Dressing. D. L. Miller.
E112. Prayer Covering. S. N. McCann.
113. Christian Salutation. Salome A. (Stoner) Myers.
114. Modern Skepticism in the Camp. I. J. Rosenberger.
E115. The Lord's Supper. D. L. Miller.
116. Woman's Work. Sadie Brallier Noffsinger.
117. Our Standard of Religion: What Is It? D. Hays.
118. Sisters' Prayer Covering. S. Z. Sharp.
E119. The Dual Crucifixion. L. W. Teeter.

Series III, 25 cents per hundred

270. Atoning Blood of Christ. C. Hope.
271. Design of Baptism. W. B. Stover.
E272. What Shall I Do With the Commandments of Jesus? J. E. Miller.
273. Close Communion Examined. I. J. Rosenberger.
274. Christian Giving. I. J. Rosenberger.
275. Are Christians Allowed to Swear? S. Z. Sharp.
E276. Anointing. L. W. Teeter.
E277 The Safe Church Doctrine. L. W. Teeter.
E278. Standard of Nonconformity. Daniel Hays.
E279. Three Links of Oddfellowship. I. J. Rosenberger.
E280. Organization of the Church. B. E. Kesler.
E281. How and Whom to Baptize. Daniel Hays.
E282. The Second Coming of Christ.
E283. The Gospel Door Into the Church.
E284. Why We Should Speak of Secret Societies.

E285. Secret Societies and the Word of God.
E286. Shall I Drink or Not Drink? J. W. Wayland.

Series IV, 10 cents per hundred

E301. Church of the Brethren.
E302. The Lighthouse. A. W. Vaniman.
E303. Why Am I Not a Christian? S. W. Hoover.
E304. Christian Baptism. B. F. Moomaw.
E305. Trine Argument for Trine Immersion.
E306. Feet-Washing. J. H. Moore.
E307. Lord's Supper. J. H. Moore.
E308. Close Communion. I. J. Rosenberger.
E309. Salutation. J. H. Moore.
E311. Church Entertainments. I. J. Rosenberger.
E312. Gold and Costly Array. S. W. Hoover.
E313. Christian Giving. I. J. Rosenberger.
E314. Modern Skepticism. I. J. Rosenberger.
E315. Christ and War. D. Vaniman.
E316. Secret Societies.
E319. The Old Way of Baptizing. W. B. Stover.
E320. Are You Prepared to Die? James A. Sell.
E321. The Blessings of Divine Association. Adaline Beery.
E322. Infant Baptism. I. Bennett Trout.
E323. Helping Jesus. D. Vaniman.
E324. Saturday or Sunday, Which?
E325. The Ministry of Sorrow. James A. Sell.
E326. The Judgment. S. N. McCann.
E327. Stop and Think. D. Vaniman.
E328. Secret Prayer.
E329. The Importance of Church Membership. D. Hays.
E330. Spirituality.
E331. A Few Open Questions. Andrew Hutchison.
E332. The Bridge. O. H. Yereman.
318. The Brethren's Card. On one side a suitable invitation blank for all Sunday services. On other side a comprehensive statement of doctrines of the church. Splendid.

TRACTS IN FOREIGN LANGUAGES

Tracts in the following foreign languages given below are translations of tracts of corresponding number in the English language and are furnished at the same rate.

Swedish Tracts

S 42. Broderna. D. L. Miller.
S106. Det Hus, hvari vi lefva. D. Vaniman.
S107. Uppkomsten af Nedsankning i vatten blott en gang. James Quinter.
S315 Kristus og Krig. D. Vaniman.

Danish Tracts

D 42. Broedremenigheden. D. L. Miller.
D106. Guds Hus Hvori vi leve. D. Vaniman.
D107. En enkelt Daabsakt og dens Historie. James Quinter.
D315. Kristus og Krig. D. Vaniman.

German Tracts

G 42. Die Gemeinde der Brüder. D. L. Miller.
G105. Die Bibel-Anordnung des Fusswaschens. Landon West.
G106. Das Haus worin wir wohnen. D. Vaniman.
G107. Der Ursprung der einmaligen Untertauchung. J. Quinter.
G112. Die Bedeckung beim Gebet. S. N. McCann.
G271. Der Zweck der Taufe. W. B. Stover.
G272. Was soll ich mit den Geboten Jesu thun? J. E. Miller.

APPENDIX E

ASSISTANCE ON BUILDING MEETINGHOUSES FROM THE BEGINNING

	Donation	Loan	Total
Arkansas,			
1888, Stuttgart,	$ 300.00	.....	.....
1896, Pilot Knob,	100.00	$ 100.00	.....
1899, St. Francis,	156.00	200.00	.....
1903, Austin,	100.00	.....	.....
1903, Mt. Hope,	100.00	.....	.....
1904, Austin,	.....	50.00	$1,106.00
Alabama,			
1905, Fruitdale,	.....	$ 200.00	$ 200.00
Arizona,			
1896, Glendale,	$ 200.00	.....	$ 200.00
California,			
1887, Covina,	$ 100.00	.....	.....
1897, Tropico,	150.00	$ 150.00	.....
1901, Los Angeles,	100.00	.....	.....
1902, Lordsburg,	150.00	.....	.....
1904, Laton,	200.00	.....	.....
1911, Chico,	.....	500.00	.....
1912, Empire,	.....	1,000.00	.....
1913, Raisin,	.....	1,500.00	$3,850.00
Colorado,			
1896, Denver,	$ 250.00	.....	.....
1899, Grand Valley,	.....	$ 250.00	.....
1901, Villa Park,	150.00	150.00	.....
1902, Rocky Ford,	100.00	.....	.....
1906, Fruita,	.....	600.00	.....
1910, Mt. Garfield,	.....	1,500.00	.....
1911, Mt. Clave,	.....	700.00	.....
1911, Prowers,	.....	300.00	.....
1913, Lowland,	.....	200.00	.....
1913, Wiley,	.....	1,500.00	$6,250.00
Denmark,			
1885, Hordum,	$1,200.00	.....	$1,200.00
District of Columbia,			
1900, Washington,	$9,833.05	.....	$9,833.05
Idaho,			
1886, Moscow,	$ 200.00	.....	.....
1901, Nampa,	100.00	$ 100.00	.....
1904, Payette,	74.31	.....	.....
1908, Weiser,	.....	500.00	$1,074.31
Illinois,			
1891-1902, Chicago,	$2,235.00	.....	.....
1892 & 1902, Sterling,	300.00	.....	.....
1897, Batavia,	300.00	450.00	.....
1900, Canton,	50.00	.....	.....
1901, Elgin,	500.00	500.00	.....
1902, Swan Creek,	100.00	.....	.....
1908, Rockford,	.....	1,500.00	5,935.00

Indiana,			
1891, N. Brunswick, ...	$ 200.00	.....	.....
1892, West Lebanon, ...	100.00	$ 100.00	.....
1892, Hillisburg, ...	100.00	200.00	.....
1892, Kewanna, ...	200.00	.....	.....
1893, New Hope, ...	200.00	.....	.....
1897, Palestine, ...	100.00	100.00	.....
1898, Sampson Hill, ...	200.00	.....	.....
1898, Windfall, ...	100.00	100.00	.....
1898, Muncie, ...	150.00	.....	.....
1899, Ft. Wayne, ...	600.00	.....	.....
1902 & 1903, Portage, ...	250.00	450.00	$3,150.00
Iowa,			
1889 & 1891, Rock Grove,	$ 200.00	$ 300.00	.....
1892, Irish Grove, ...	200.00	.....	.....
1892, Boone River, ...	175.00	175.00	.....
1893, Kingsley, ...	150.00	.....	.....
1894, Cedar Rapids, ...	350.00	.....	.....
1894, Cedar County, ...	150.00	.....	.....
1895, Sheldon, ...	100.00	.....	.....
1896, Des Moines, ...	200.00	.....	.....
1902, Ottumwa, ...	200.00	.....	.....
1904, Morrill, ...	150.00	.....	.....
1913, Slifer, ...	.....	500.00	$2,850.00
Florida,			
1886, Keuka, ...	$ 63.00	.....	$ 63.00
Kansas,			
1886, Belleville, ...	$ 100.00	.....	.....
1887, Pleasant View, ...	200.00	.....	.....
1888, Plympton, ...	125.00	.....	.....
1889, Walnut Valley, ..	200.00	300.00	.....
1899, Chapman Creek, ..	.....	254.67	.....
1890, Newton, ...	100.00	.....	.....
1890, Kansas Center, ...	200.00	.....	.....
1890, Vermillion, ...	100.00	300.00	.....
1891, Cedar Creek, ...	100.00	300.00	.....
1892, Wades Branch, ...	100.00	125.00	.....
1892, Dorrance, ...	178.00	.....	.....
1892, Monte Vista, ...	200.00	150.00	.....
1893, Prairie View, ...	200.00	100.00	.....
1894, Eden Valley, ...	150.00	.....	.....
1895, Scott Valley, ...	100.00	.....	.....
1895, Topeka, ...	100.00	.....	.....
1895, Washington, ...	200.00	150.00	.....
1896, Wichita, ...	100.00	.....	.....
1898, White, ...	100.00	.....	.....
1898, Fort Scott, ...	150.00	200.00	.....
1899, Parsons, ...	200.00	400.00	.....
1899, Kansas City, ...	300.00	300.00	.....
1899 and 1902, North Solomon, ..	180.00	.....	.....
1900, Verdigris, ...	.....	200.00	.....
1901, Labette, ...	100.00	200.00	.....
1901, Santa Fe, ...	100.00	.....	.....
1906, Fredonia, ...	.....	200.00	.....
1911, Newton, ...	.....	800.00	.....
1911, Bloom, ...	.....	800.00	.....
1912, Verdigris, ...	300.00	.....	.....
1912, Lawrence, ...	.....	2,000.00	$10,662.67

Louisiana,			
1893, Esterly,	.....	$ 200.00	.....
1895, Jennings,	$ 150.00	.....	$ 350.00
Michigan,			
1890, Saginaw,	$ 200.00	$ 100.00	.....
1890, Rodney,	175.00	.....	.....
1893 & '94, Sugar Ridge,	200.00	200.00	.....
1898, Black River,	75.00	.....	.....
1902, Crystal Lake,	100.00	.....	.....
1906, Lake View,	.....	300.00	.....
1911, Onekama,	.....	500.00	$1,850.00
Minnesota,			
1900, Worthington,	$ 100.00	.....	$ 100.00
Missouri,			
1887, Honey Creek,	$ 150.00	.....	.....
1888, La Forge,	200.00	.....	.....
1889, Cabool,	100.00	.....	.....
1889, Mount View,	40.00	100.00	.....
1889 & '92, Mansfield,	150.00	150.00	.....
1890, Waynesville,	200.00	.....	.....
1890, Warrensburg,	.....	300.00	.....
1890, Mound,	200.00	.....	.....
1892 & '97, Osceola,	125.00	100.00	.....
1893, Spring Branch,	150.00	.....	.....
1893, Nevada,	.....	300.00	.....
1893, Dry Fork,	.....	300.00	.....
1896, Carthage,	200.00	.....	.....
1896, Smith Grove,	200.00	.....	.....
1897, Kidder,	100.00	100.00	.....
1901, Spring Run,	75.00	.....	.....
1905, Frisco,	.....	200.00	$3,440.00
Nebraska,			
1887, Salem,	$ 100.00	.....	.....
1887, Sidney,	250.00	300.00	.....
1894, Golden Springs,	.....	200.00	.....
1901, Highland,	200.00	.....	.....
1901, Lincoln,	200.00	.....	.....
1901, Wood River,	150.00	150.00	.....
1903, Red Cloud,	200.00	300.00	$2,050.00
New York,			
1908, Brooklyn,	$29,300.00	.....	.....
North Carolina,			
1891, Ashe County,	$ 125.00	.....	$ 125.00
North Dakota,			
1897, Cando,	$ 100.00	$ 200.00	.....
1899 & 1901, Cando,	300.00	600.00	.....
1901, Salem,	200.00	.....	.....
1903, Turtle Mt.,	100.00	200.00	.....
1903, Deer Park,	100.00	.....	.....
1904, Berthold,	150.00	150.00	.....
1904, Rock Lake,	150.00	.....	.....
1904, Surrey,	200.00	.....	.....
1905, Bowbells,	.....	500.00	.....
1908, James River,	.....	600.00	.....
1908, Williston,	.....	1,000.00	.....

1910, Roosevelt,	.....	$ 360.00	.....
1913, Egeland,	.....	500.00	$5,350.00
Ohio,			
1898, Circleville,	$ 100.00	.....	.....
1902, Lima,	200.00	.....	$ 300.00
Oklahoma,			
1895, Paradise Prairie,	$ 100.00	.....	.....
1898, Oak Grove,	100.00	.....	.....
1898, Big Creek,	.....	200.00	.....
1901, Mt. Hope,	100.00	100.00	.....
1901, Mound Valley,	50.00	100.00	.....
1902, Guthrie,	300.00	100.00	.....
1903 & 1904, Hoyle,	150.00	120.00	.....
1904, Guthrie,	262.00	.....	.....
1904, Hancock,	200.00	.....	.....
1904, Monitor,	200.00	.....	.....
1907, North Star,	.....	400.00	.....
1909, Red River,	.....	500.00	.....
1909, Bright Star,	.....	200.00	.....
1910, Elk Creek,	.....	500.00	.....
1911, Prairie Lake,	.....	340.00	$4,022.00
Oregon,			
1892 & 1900, Powell's Valley,	$ 350.00	$ 200.00	.....
1895, Mohawk,	300.00	.....	.....
1895, Ashland,	100.00	.....	.....
1904, Newberg,	250.00	.....	.....
1907, Weston,	.....	1,300.00	.....
1913, Bandon,	.....	450.00	$2,950.00
Pennsylvania,			
1895, Tyrone,	$ 250.00	.....	.....
1897, Bellwood,	100.00	200.00	.....
1899, Mechanics Grove,	100.00	.....	.....
1899, Hanover,	100.00	.....	.....
1900, Rockton,	100.00	100.00	$ 950.00
South Dakota,			
1892, Bijou,	$ 125.00	$ 125.00	$ 250.00
Sweden,			
1887, Kjeflinge,	$ 257.00	.....	.....
1888, Limhamn,	810.00	.....	.....
1892, Vannaberga,	1,082.50	.....	$2,149.59
Switzerland,			
1901, Geneva,	.....	.....	$2,650.00
Tennessee,			
1888,	$ 150.00	.....	.....
1889, Valley,	60.00	.....	.....
1891, Knox County,	.....	$ 100.00	.....
1897, Piney Flats,	50.00	50.00	.....
1904, Crowson,	175.00	.....	$ 585.00
Texas,			
1888 & '89, Lipscomb,	$ 558.97	.....	.....
1889, Farwell,	250.00	.....	.....
1890, Clay County,	150.00	.....	.....

1893, Pomona,	$ 200.00	.....	.....
1900, Saginaw,	150.00	$ 150.00	.....
1911, Saginaw,	.....	200.00	$1,658.97
Virginia,			
1890, Patrick Co.,	$ 200.00	.....	.....
1893, Henry Co.,	100.00	.....	.....
1894, Union,	.....	$ 75.00	.....
1895, Roanoke,	200.00	.....	.....
1899, Staunton,	100.00	300.00	.....
1901, Mt. Tanner,	.....	100.00	.....
1902, Mt. Joy	50.00	50.00	.....
1903, St. Pauls,	75.00	.....	.....
1903, Walnut Grove,	45.00	.....	.....
1905, Fairfax,	.....	600.00	.....
1910, Christiansburg,	.....	350.00	$2,295.00
Washington,			
1901, Sunnyside,	$ 200.00	$ 300.00	.....
1903, Centralia,	150.00	.....	.....
1905 & 1908, Spokane,	.....	1,100.00	.....
1913, Tacoma,	.....	700.00	$2,450.00
West Virginia,			
1889, Buckhannon,	$ 100.00	.....	.....
1891, Wicklow,	75.00	.....	.....
1893 & '94, Braxton Co.,	100.00	$ 200.00	.....
1894, Bethany.	100.00	.....	.....
1898, Goshen,	100.00	.....	.....
1899, Red Oak,	100.00	.....	.....
1900, Beach Grove,	50.00	.....	.....
1903, Indian Camp,	100.00	.....	$ 925.00
Wisconsin,			
1892, Chippewa,	$ 300.00	$ 100.00	.....
1895, Barron,	100.00	100.00	.....
1898, Irvin Creek,	100.00	100.00	.....
1899, Ash Ridge,	125.00	125.00	.....
1904, Chippewa Valley,	100.00	.....	.....
1904, Maple Grove,	135.00	.....	$1,285.00
Total,			$111,409.59

APPENDIX F

GISH PUBLISHING COMMITTEE AND THEIR TERMS OF SERVICE

The brethren who have served on the Gish Publishing Fund are as follows:

1899	L. T. Holsinger	A. H. Puterbaugh	J. H. Moore
1900	"	"	"
1901	"	"	"
1902	"	"	"
1903	L. T. Holsinger	J. E. Miller	J. H. Moore
1904	"	"	"
1905	L. T. Holsinger	J. E. Miller	J. W. Wayland
1906	Grant Mahan	J. E. Miller	J. W. Wayland
1907	"	"	"
1908	"	"	"
1909	J. H. B. Williams	J. E. Miller	J. W. Wayland
1910	J. H. B. Williams	J. E. Miller	I. Bennett Trout
1911	"	"	"
1912	"	"	"
1913	"	"	"

APPENDIX G

TOTAL ANNUAL RECEIPTS OF THE GENERAL MISSION BOARD

1885, ...$	3,407.37	1900, ...	50,978.07
1886, ...	3,074.84	1901, ...	39,112.74
1887, ...	3,877.29	1902, ...	41,215.52
1888, ...	4,184.41	1903, ...	42,095.89
1889, ...	5,587.28	1904, ...	52,237.64
1890, ...	7,936.32	1905, ...	58,004.59
1891, ...	7,628.09	1906, ...	69,142.17
1892, ...	11.513.14	1907, ...	66,960.89
1893, ...	8,989.17	1908, ...	67,642.63
1894, ...	9,878.39	1909, ...	87,049.79
1895, ...	10,691.78	1910, ...	69,922.67
1896, ...	17,258.91	1911, ...	72,413.00
1897, ...	20,259.29	1912, ...	90,748.72
1898, ...	31,423.06	1913, ...	100,842.38
1899, ...	32,123.09		
			$1,086,199.13

APPENDIX H

MEMBERS OF THE GENERAL MISSION BOARD AND THEIR TERM OF SERVICE

1880	E. Eby	S. T. Bosserman	J. Quinter	Jos. Leedy	D. E. Brubaker
	No reappointments till 1884.				
1884	D. L. Miller	D. Vaniman	S. Riddlesberger	E. Eby	C. P. Rowland
1885	"	"	"	E. S. Young	J. R. Gish
1886	"	"	"	"	"
1887	"	"	"	"	J. W. Price
1888	"	"	"	C. H. Hawbaker	"
1889	"	"	"	"	"
1890	"	"	"	"	"
1891	"	"	"	J. L. Miller	"
1892	"	"	L. A. Plate	"	"
1893*	"	"	"	"	C. W. Lahman
1893*	"	E. Eby	S. R. Zug	S. F. Sanger	S. W. Hoover
1894	"	"	"	"	"
1895	"	"	"	"	Isaac Frantz
1896	"	"	"	"	"
1897	"	"	"	"	L. W. Teeter
1898	"	"	A. B. Barnhart	"	"
1899	"	John Zuck	"	"	"
1900	"	"	"	"	"
1901	"	"	"	H. C. Early	"
1902	"	"	"	"	"
1903	"	"	"	"	S. F. Sanger
1904	"	"	"	"	"
1905	"	"	"	"	"
1906	"	"	C. D. Bonsack	"	L. W. Teeter
1907	"	"	"	"	"
1908	"	J. J. Yoder	"	"	"
1909	"	"	"	"	"
1910	Galen B. Royer†	"	"	"	"
1911	"	"	"	"	Otho Winger
1912	"	"	"	"	
1913	"	"	"	"	"

*1983 is repeated because the General Church Erection and Missionary Committee continued till 1894 while the General Missionary and Tract Committee began in 1893.

†D. L. Miller became Life Advisory Member.

RECORD OF OFFICIAL SERVICE OF GENERAL MISSION BOARD

	President	Treasurer	Secretary	Asst. Sec'y
1880	E. Eby	J. Quinter	S. T. Bosserman	
1884	E. Eby	D. L. Miller	D. L. Miller	
1885	"	"	"	
1886	"	"	"	
1887	"	"	"	
1888	"	"	"	Galen B. Royer
1889	"	"	Galen B. Royer	
1890	"	"	"	
1891	"	"	"	
1892	"	"	"	
1893	"	"	"	
1894	"	"	"	
1895	"			
1896	"	"	"	
1897	"	"	"	
1898	"	"	"	
1899	D. L. Miller	Galen B. Royer	"	
1900	"	"	"	
1901	"	"	"	
1902	"	"	"	
1903	"	"	"	
1904	"	"	"	
1905	"	"	"	
1906	"	"	"	
1907	"	"	"	
1908	"	"	"	
1909	"	"	"	
1910	"	"	"	J. H. B. Williams
1911	"	"	"	"
1912	"	"	"	"
1913	"	"	"	"

APPENDIX I

MISSIONARIES APPOINTED BY CONFERENCE, YEAR BY YEAR, WHETHER THEY WENT TO THE FIELD OR NOT

Not all can go; not all can give, though they be few who can not; but all can pray and should pray the Lord of the harvest to send laborers into his harvest field. The following list comprises all the missionaries approved by Conference, some of whom, for one reason or other, were not permitted to go after the Brotherhood said, "Go." They are on the home base, doing all they can for the Master, every one of them a missionary at heart. One was called up higher before the time of sailing arrived.

1876, For Denmark: Christian Hope.
1894, For India: W. B. Stover, Mrs. W. B. Stover, Bertha Ryan, A. W. Vaniman, Alice Vaniman.
1895, For Asia Minor: G. J. Fercken.
1896, For Asia Minor: E. B. Hoff, Mrs. E. B. Hoff, Susie Slusher.
1897, For Asia Minor: S. N. McCann, D. L. Forney, Mrs. D. L. Forney, Elizabeth Gibbel, Wm. M. Howe.
1898,
1899,
1900, For India: Adam Ebey, Susie Forney, Alice King, Eliza B. Miller.
1901, For Sweden: A. W. Vaniman, Alice Vaniman.
1902, For India: Gertrude Rowland, D. J. Lichty, Jesse Emmert.
1903, For India: Wm. H. Wertenbaker, I. S. Long, Nora Arnold, Sadie J. Miller, Effie Showalter, Anna Detweiler, J. M. Blough, Mary N. Quinter, S. P. Berkebile, Mrs. S. P. Berkebile.
1904, For India: J. M. Pittenger, Mrs. J. M. Pittenger, E. H. Eby, Mrs. E. H. Eby, A. W. Ross, Mrs. A. W. Ross, J. W. Swigart, S. P. Berkebile, Mrs. S. P. Berkebile.
1905,

1906, For China: Frank H. Crumpacker, Mrs. Frank H. Crumpacker, Emma Horning.
For India: Ella Miller, Josephine Powell, Chas. H. Brubaker.
1907, For China: George W. Hilton, Mrs. George W. Hilton.
For India: Ida Himmelsbaugh, Kathryn Zigler.
For Cuba: Blanche Lentz.
1909,
1910, For China: Minerva Metzger.
For India: Ida C. Shumaker.
1911, For Sweden: J. F. Graybill, Mrs. J. F. Graybill.
For France: Paul Mohler, Mrs. Paul Mohler.
For China: B. Franklin Heckman, Mrs. B. Franklin Heckman, J. Homer Bright, Mrs. J. Homer Bright, Anna Hutchison, Winnie Cripe.
For India: Grover L. Wine, Mrs. Grover L. Wine, Q. A. Holsopple, Kathren Royer, J. I. Kaylor, Rose Wagoner.
1912, For India: Herman B. Heisey, Mrs. Herman B. Heisey, Olive S. Widdowson, Anna M. Eby.
1913, For Sweden: Ida Buckingham.
For Denmark: A. F. Wine, Mrs. A. F. Wine.
For China: Dr. Fred Wampler, Mrs. Fred Wampler, Dr. O. G. Brubaker, Mrs. O. G. Brubaker, Ernest Vaniman, Mrs. Ernest Vaniman, Anna V. Blough.
For India: Dr. A. Raymond Cottrell, Mrs. Dr. A. Raymond Cottrell, S. Ira Arnold, Mrs. S. Ira Arnold, B. Mary Royer.

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